The Messenger.

"As the Truth is in Jesus."

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THE MESSENGER.

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Poetry.

NOW MINE EYE SEETH THEE.

Too long unloved, O Loving, Patient Lord,
Our lips confessed Thy Name,
While of Thy Person many a gracious word
Around us went and came,
Winning but mental credence, cold and clear,
And Oh! how void of love;
Alas, 'twas but the hearing of the ear,
We could not lean by faith on things above.

Yet of Thy Consubstantial Majesty
Soundly we thought and well,
How fullness of the GODHEAD bodily
Within Thy Flesh doth dwell;
Yet walked as if the whole Faith undefiled
Were but some outward rede,
As though Thou hadst not called a duteous child
The true confessor of Thy glorious Creed.

But now our eyes have seen Thee, SAVIOUR GOD,
And tenderest human Friend,
Have tracked Thee from the garden's bloody sod
E'en to Thy darkness' end;
And o'er the loathsome past we muse and grieve,
While our true selves we see,
And prostrate at Thy feet, can scarce believe
That we could e'er have been so false to Thee.

Lord, we repent; help our impenitence;
And in Thy cleansing Blood
Wash out the stains of every dark offence,
And show some sign for good;
Yea, show Thyself, look on us, Lord, and straight
That look shall make us whole,
Nor spurn us from Thy knees, and say, Too late—
Thou gentlest shepherd of the wandering soul.

Think on that sinful woman; from her kiss
Thou didst not shrink away,
Even turn Thy face aside from his,
That touched Thee to betray;
Then spare us, Holiest, by the priceless worth
Of that which Thou hast given,
Thou only hope of all the ends of earth,
And in Thy Passion's right, Thou only Gate of Heaven.

—*Lyra Messianica.*

Theology and Criticism.

For The Messenger.

"THE MORE EARNEST HEED."

Year by year, and day by day, we are borne along on the stream of time towards the end of our earthly life and eternal destiny. Every year of our life as it passes, brings us nearer to the close of our earthly probation. Life as a whole may therefore be said to be the period of golden opportunity for accepting the great salvation offered to us in the Gospel. When this life is ended our eternal destiny is determined and sealed, for weal or for woe. The opportunity can never be recalled. Once gone, it is gone forever. This is what gives to life its incalculable value. If we lay hold of salvation, life is an endless gain; if we neglect salvation, it is an eternal loss. During the period of life as a whole, there are times and seasons which furnish special opportunities for accepting salvation. These special opportunities are determined by various causes and circumstances from without us and within us. We recognize them by the special appeal the Gospel makes to us. Thus, for example, the return of this solemn season of the Church Year, during which we are again challenged to consider the meaning of our Saviour's suffering and death, furnishes such an opportunity. We are summoned to stop and consider what His suffering and death on the cross mean for us, each one, whether we have an interest in them, and whether our spiritual life is so inseparably bound up in them that we are sharing in His death and also in His resurrection. We cannot pass by the garden and the cross with indifference. "And I, if I be lifted up, will draw all men unto me." We cannot shut out the scene from our sight; we cannot close our ears to the appeal it makes to us. It is a new offer of salvation. If accepted, we are attracted nearer to Christ, but if neglected, we are repelled farther from Him in unbelief and sin.

Forty years was the period assigned to the Jews, during which salvation was offered to them—forty years after our Saviour's death upon the cross and His resurrection from the dead. Then their probation was ended and Jerusalem was destroyed. Those who believed and persevered to the end were saved; those who neglected their opportunity lost it forever. Eighteen centuries have come and gone, but that opportunity has never been recalled for the Jewish nation. "Therefore," says the author of the Epistle to the Hebrews, "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip;" or, as we may translate, "lest in any way we glide by them," and so close forever our opportunity. Evidently these words imply that there is danger of being carried past the proffered help extended to us. The man who is carried along the rapid stream of Niagara above the falls, dreams not perhaps of his danger. There is time yet to turn his boat to the shore. Aid is extended to him by those who see his danger, and he is exhorted, entreated, to lay hold of it, but is in no haste as yet,—the rapids are not so near,—until his boat is suddenly caught by the mad current, and he now wakes up to the danger and reaches out for the offered help, but he has already been carried *just* beyond its reach—he grasps for it but it is too late, and he is swept down over the awful precipice and lost forever. Or we may picture a more placid stream, whose current gives little warning of the danger, and man glides smoothly down with its easy flow, admiring, it may be, the beauties along its shores, until he finds himself just beyond the point where help could reach him, and now it is too late to avail himself of it, and so his doom is sealed. Such is the stream of life. We have heard the Gospel call. It has come to us, not now as in olden time as a word spoken by angels who desire man's salvation, or by the mouth of prophets—holy men of God who were sent forth as messengers to awaken a world asleep in sin, but it has come to us from the Son of God Himself, speaking from the depths of His suffering, from the cross, from the open tomb, from the glory of His ascension, and confirmed unto us by them that heard,—it has come to us as an inviting voice that would woo us in the affectionate tones of love, as a warning voice that would awaken us to our danger. Will we hear and heed it? Or will we glide along and be carried beyond its call where it will never more fall upon our ears?

Is not this one of the solemn lessons of this Lent season, teaching us to be wakeful and watching, so that we may not miss or lose the opportunity once more offered by this holy time? Do you ask, Where lies the danger for me who believe in the word spoken? The very question proves the danger to be not far away. We may glide insensibly along on the stream of the Church's life too, as the Jews trusted in their carnal descent from Abraham, without duly heeding the voice of the living Word. The love of ease and pleasure, which is the ruling affection of our fallen nature, the fascinations of the world around us, adapting itself to every selfish propensity, the temptations of the evil one who goeth about as a roaring lion, seeking whom he may desire, these are the dangers that beset our pathway on every side. The deeper the affection of our Christian life, the deeper will be the power of the temptations that assail us. The all-absorbing love of our Lord for fallen man, infinite in strength, called forth the greatest temptations from the world of darkness. With all our explanations, we can never fathom nor understand the mystery of His fasting and temptation in the wilderness. So for every Christian life there are its own peculiar dangers. We never get entirely beyond them in this life. When we escape them in the form of temptation proper, there is yet before us the patient endurance unto the end, without which we cannot be perfected.

Therefore we ought not only to give heed, but *the more earnest* heed, to the things which we have heard, lest at any time we should let them slip. They are earnest things which we have heard. They are not trifles or fancies. They are not the speculations of human learning or philosophy, but they are eternal verities, the great mysteries of human redemption. In the order of the appointed lessons we have again heard of the realities of our Lord's temptation in the wilderness. It gained for us the victory over the world of darkness, and we now seek by faith to make that victory ours in our struggles against sin; and so we pray in the solemn litany, "By Thy baptism, fasting, and temptation; Good Lord, deliver us." That means that we acknowledge our own utter weakness and inability to fight the battle in our own strength, but that we recognize and believe in the victory gained for us, in the power of which alone we may be able to withstand, in the evil day, and having done all, to stand. No unaided works of ours, no external observances alone, no rules of bodily dietetics in themselves, but a living faith that makes His victory ours as we pray, can shield us from impending danger. So also as we move onward through this holy season we hear of the subsequent trials of our Lord in the form of *suffering*—mysterious suffering which we cannot understand except as a deep unfathomable mystery, and we seek communion also with these sufferings as we pray,—"By Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; Good Lord, deliver us." And so, by giving the more earnest heed to the things which we have heard, we seek to rise to the exulting joy of the resurrection, in which also He gives us to have part, as we still further pray: "By Thy glorious resurrection and ascension; Good Lord, deliver us."

Communications.

For the Messenger.

ANCIENT REFORMED DISCIPLINE.

The cities of Wesel and Emden, in northwestern Germany, occupy a prominent position in the early history of the Reformed Church. During the terrible reign of the Duke of Alva, thousands of persecuted Protestants fled from Holland, and found a refuge in these German cities; and here were held two of those important Synods which were regarded with so much reverence by succeeding generations.

The Synod of Wesel, which met in 1568, was properly a convention, consisting of about fifty Dutch ministers and elders, who did not deem it safe to meet in their own country. Their President was Peter Dathenus, the court-preacher of Frederick III. of the Palatinate, who had been commissioned by the latter to organize the churches of the Netherlands; and it was probably at his instance that the meeting was convened.

The work of this convention was mainly preparatory to that of the Synod which met at Emden in 1571. Here the provisional discipline, proposed at Wesel, was adopted; and within a few years it was accepted, not only by the Belgian churches, but by the Reformed congregations of Westphalia and the region of the Rhine.

It has occurred to the present writer, that some account of the organization of the Reformed Churches, effected at these Synods, as well as of the customs and usages of the German churches at this period, might be interesting to our readers.

We do not, of course, suppose that these ancient decrees and customs are normative for the present generation. Progress must bring changes, and it is not desirable that the Church of the nineteenth century should be fashioned after the precise pattern of that of the sixteenth. The study of the Christian life of former ages is, however, always interesting; and it is not impossible that it may afford us some hints that are of permanent value and importance.

The first problem that confronted the Synod of Wesel was the reconciliation of the French Calvinistic churches with those Dutch congregations that derived their origin from De Lasky, who had been a disciple of Zwingli. This could only be effected by mutual concession. The first resolution adopted by the Synod, therefore, granted the churches freedom in "those minor customs and usages for which we have no explicit apostolic warrant or direction," until they should be settled by the several provincial Synods. Among these *adiaphora*, or neutral things, were the questions, whether the water in baptism was to be applied once, twice, or three times; whether sponsors were to be admitted; whether the Lord's Supper was to be received sitting, standing, or walking around the communion table; and whether there was to be singing or reading of the Scriptures during the administration of the elements? Some of these things may now appear trifling; but in those contentious days they had sometimes led to bitter strife.

The organization of the Church effected at Emden was based on a plan previously proposed by De Lasky, and was in accordance with the Calvinistic model. For full particulars on this subject we must refer the reader to Goebel's (German) "History of the Christian Life." Classes were organized in Holland and Germany, and these were to meet quarterly. Provincial Synods were required to hold meetings semi-annually, and every two years there was to be a meeting of the General Synod. These General Synods, as we understand it, were expected to be composed of delegates from several countries, but this was afterwards found impracticable on account of differences of language.

At these Synods, the offices of Elder and Deacon appear to have received considerable attention. To the elders was committed the greater part of what is now known as pastoral work. Parishes were so divided that every elder could have a district over which he had special supervision; and all the elders were to report regularly to the minister. On Sundays, before the opening of the regular service, one of the elders was required to read a passage of Scripture, "so as to prevent unnecessary conversation in the congregation." Before every communion the elders were required to visit all the members in their several districts, and to satisfy themselves that all were firm in the faith. Adults who applied for membership were brought to the minister, who examined them in the presence of one or more of the elders; but the young were publicly examined in the Catechism before their admission to full membership.

The Deacons, it was suggested, should be divided into two classes, whenever the circumstances of the congregation required it. One class was to give its exclusive attention to the sick and suffering; while the other attended to the temporal interests of the congregation. The Classis of Wesel resolved, in 1579, to re-establish the apostolic order of Deaconesses; and it was especially provided that Deaconesses must be women of advanced years, and possessing all the qualifications required in the Scriptures. The General Synod at Middleburg in 1581, however, decided that the movement was not advisable; but that, in times of pestilence, the deacons should appoint worthy women to assist them in their duties.

As the proper performance of the duties of an elder or deacon required many personal sacrifices, it was resolved that one-half of the Consistory should be elected annually, thus making the term of service two years. Officers were eligible to re-election, but it was presumed that most of them would be glad to be relieved. This arrangement was in direct conflict with the order of Calvin, according to which Elders are chosen for life; but, according to Goebel, it has ever since been the universal custom of the German churches.

In places where there were but few members of the Reformed Church, the Classes were required to appoint lay-readers, who were to conduct worship until a congregation could be regularly established. According to a decree of the Synod of Berg, 1602, Reformed members living in Lutheran cities were, "if well grounded in the faith," permitted to worship in Lutheran churches.

The Reformed Church of northern Germany, according to excellent authorities, assumed, at this period, a character which was somewhat narrow and one-sided. Great stress was laid on external deportment, and there was an unmistakable tendency in the direction of pure legalism. Synods occupied themselves with the most minute particulars of daily life, and their decisions were formulated as decrees which to us appear trivial and unimportant. It was, in fact, the period of the rise of Puritanism in England; and it was not to be expected that the Churches of Germany should entirely escape its influence. Members of the Church called themselves "Christians" and "Believers" in an exclusive sense; and there was great danger of self-righteousness and spiritual pride.

With all these imperfections and dangers, there was, however, a deep current of spiritual life. The Church was earnest and sincere; and the conduct of its members was exemplary in the highest degree.

The peculiar Church-life of this period is well portrayed in a document taken from the archives of the Synod of Aachen, and which appears to have been a pastoral letter. It must be remembered that it was issued in a region where the feeling of resentment against the Roman Catholic Church was intensified by a century of merciless persecution, and where the Reformed Churches were required to meet in private houses, and with the utmost secrecy.

This document, somewhat abridged, reads as follows:

"Let no Christian enter a temple of idols, or witness idolatry.

Let every father gather his household in the morning and evening, and thank God on bended knee for His abundant mercies.

Every Christian should put out his talent at usury (by teaching others) whenever he has an opportunity; and let him be assured that he will receive a reward.

All Christians should be interested in securing houses for the meetings of the congregation. Let no one come later than the hour appointed for worship; and let him beware of unnecessarily exciting the suspicions of our adversaries.

Let no Christians enter into matrimony with unbelievers, nor allow their children to do so, lest they become apostates from the Lord.

Let no Christian be present at weddings or banquets where dignity and propriety of conduct fail to be observed; and let him beware of participating in revels continued through the night. He should not enter a tavern unless in case of necessity.

No Christian should take part in games of chance, nor cultivate frivolous society. On the contrary, he should well employ his time, attend faithfully to his business, and on Sundays, or whenever he has leisure, spend his time in godly conversation, and, eschewing all romances, in reading the Scriptures, or other godly books. Among the latter may be mentioned Bullinger's 'Manual,' the Book of Martyrs, which should be in every Christian's possession, besides a good and pure Book of Sermons, the 'Firm Foundation' of Olevianus, a Book of Psalms, and the Heidelberg Catechism, all of which can be purchased at trifling expense.

Christians should walk soberly and honestly. Especially should husbands and wives live in peace and patience, that they may the better bear the trials of their state. To this end it is necessary that, as good king Alphonsus of Naples expressed it, 'the husband should be blind and the wife deaf and dumb;' that is, the husband should overlook many imperfections, and the wife should fail to listen to her husband's complaints.

No Christian should go to law without first consulting the congregation.

Believers should have no communication with those who are excommunicated; they should not even eat and drink with them. If, however, the latter exhibit trustworthy signs of repentance, they shall be restored with heartfelt thanksgiving to God. To Him be all the glory!"

J. H. D.

SUPERLIMINARE.

Thou, whom the former precepts have
Sprinkled, and taught how to behave
Thyself in church; approach, and taste
The Church's mystical repast.

Avoid profaneness; come not here:
Nothing but holy, pure, and clear,
Or that which groaneth to be so,
May at his peril further go.

—*George Herbert.*

Family Reading.

SYMBOLS.

BY CAROLINE B. LE ROW.

Just a slender shaft and a touch of blue
Is all that I have for my window's view;
Nothing but that, yet so much to me
Who never can more of the great world see;
Over the roofs of the houses high
Is the point of a spire, a patch of sky.

There is human living and loving sweet
In those houses standing across the street;
Quick steps and glad voices blithely go
In their various ways on the walk below;
Yet here, where crippled alone I lie,
I can see but the spire and patch of sky.

I try not to let my soul complain
That the old life cannot be mine again;
I know that in love has the dear Lord sent
The loneliness, weakness and banishment;
Yet at times the heart will rebel and cry
For more than the spire and the patch of sky.

But a type of the freedom, joy and peace
Prepared for the spirit when life shall cease
Is that gleam of blue o'er the houses tall,
A sign of the heaven that waits for all;
And none can so grateful be as I
For the pointing spire and patch of sky.

Christian Union.

THE LITTLE FAMILY FOXES.

MRS. MARGARET E. SANGSTER.

One of the most malignant of the family foxes is discourtesy, and he creeps into households where one would not suppose it possible for him to find even momentary hospitality. People who are ordinarily polite, well-bred and genial, are sometimes guilty of rudeness in manner, speech and action at home, of which they would be ashamed in society. Parents are hasty and fretful in their way of addressing or reproving children, and children forget the respect and honor due to parents. A great deal of unhappiness overclouds homes, which might be bright as the morning, but for this wretched habit of brusqueness and incivility, which fastens on some unfortunate victims like a second nature. It has its different phases, to be sure. When papa indulges in it, the family are apt to say that he is tired. If it is mamma who is irritable and peevish, it is intimated that she is nervous. Like the lady in a charming little magazine story, it is benevolently supposed that she may have "Neural' on the top of the head!" When aunt Kitty or sister Sophy are short and snappish, it is excused because they were up late last night at a party, and it is only little Floy or small Tom who is sent to bed in disgrace for answering impertinently and frowning blackly. A little leaven leaveneth the whole lump, and it is curious to observe how rapidly and certainly this evil infection spreads. "Quiet people have quiet children," said a plain woman to me the other day, and she was right. Persons who are invariably polite to each other in the presence of their sons and daughters, do not often have to check the latter in a thoughtless or improper manner of speaking, for courtesy, as well as its opposite, is atmospheric and educational. It is worth while, if the fox we are thinking of has intruded into our vineyard and begun his work of spoiling our tender grapes of good-will, of gentleness and of daily cheer, to think how best to banish him. There are three magic P's, which have never failed, when properly used, to utterly rout and destroy the subtle foe. Their names are patience, perseverance and prayer. If you feel that your family has fallen into the custom of being cross and unmannerly, pray first to have your own heart and temper sweetened, then meet angularity and crookedness with invincible patience, and be not discouraged in setting a good example.

Another little family fox is inconsiderateness. A family is composed of a number of individuals, who have their several rights, duties and engagements. It is due to the whole that each one shall remember that he or she does not stand alone, but is one of a band or circle or little commonwealth. It may be a small thing to you personally that you arrive at dinner late by a half-hour, that you rise tardily in the morning, or that you bring unexpected guests in, without consulting the convenience of the hour or day. Yet just such trifles often annoy, vex and disturb a whole house, and meals and social evenings, which might be festivals of love are rendered imperfect and unsatisfactory. Remember that selfishness is at the root of all want of consideration for others' sights and comfort. When we see a young person occupying the easiest chair and leaving the hardest for some one of superior age, when one person monopolizes the light, or insists on conversing, or reading aloud, where the rest have books of their own, we are sure that want of thought has become a tolerated vice in that household. It ought to be repressed and driven away.

Another less common family fox, is lack of family loyalty. There are few families of any size who have not within their bounds one or another person who is odd, or peculiar, or hard to get on with. But even so, it is not dignified or noble to make the peculiarities and eccentricities which are that person's "way," the theme of conversation with friends. Husbands and wives who tell of each other's faults and foibles, even to confidential associates, lose something of their own self-respect and sink in the estimation of their listeners. If there be a brother who has gone astray, if a sister be trying and unreasonable, if an aged person or an invalid have moods and fancies, if even a little child is disobedient and wilful, there is no need of revealing it to those outside the family. It is a family affair strictly, and should not be bruited about, or paraded before other eyes. Let people suspect what they choose, but never, if you value your family and love your kindred as you ought, make their sins and their defects matters of gossip. To some extent each modern household should preserve the tradition of the mediæval castle, and isolate itself with moat and drawbridge and portcullis, from the espionage and intrusion of all the world. Blood is thicker than water, and should be loyal to its own.

A family fox who is greatly to be dreaded is false pride. There are families who endure miseries untold because they live beyond their means, because they wish to dress, and visit, and entertain as neighbors do who have tenfold their income. Of this narrow and vulgar ambition, a brood of sordid and vulgar things are born. It is impossible that children shall develop symmetry of character in houses where all life is a frantic struggle to appear so grandly as the next one, the grandeur all tinsel and vain show. Exorcise this fox, and rather let plain living and high thinking than aught that is merely pushing and ostentatious possess your energies and serve your desires.—*Christian at Work.*

CRYSTALIZED SUNBEAMS.

There is a chemistry known in heaven, not yet mastered by mortals. How "golden vials" could collect and hold the prayers of saints, will be one of heaven's mysteries to be learned above. The pearl divers of India have a tradition, which illustrates this charming truth first revealed in Patmos. (We presume that these sons of the Orient have day dreams as well as night visions, touching their perilous calling.) The invisible sun, they had often admiringly noticed, wrote, in hues and living lines of beauty on the dark storm-cloud, the rainbow. And as these mysterious paintings were always connected with showers, they naturally inferred that the same solar rays were somehow engaged in bringing the shell of the ocean to form the lovely gem, so much prized by the great ones of earth. These children of the sea hold that the tropical sun is ever beating down with its rays on the ocean, and these arrows of light reach the depths, and in time form the pearl. In a word these precious gems are crystalized rays, or *imprisoned sunbeams.* And they impart much of the refulgence found in the crown and jewelry of the princes of earth. But the golden vials with the sighs and prayers of the saints, have another quality unknown to the diamonds and gems of earth. Their fragrance adds to their beauty a transcendent value, as the lamps of ancient Rome sent forth sweet odors as well as light from their perfumed oil.

This fable of the pearl divers has an analogy in the garden. The dresser thereof enriches the soil until the dark mould is fit for the seed. He then removes every obstacle that will cast a shadow, opens the way so that the genial rays may fall upon that cold earth. After patiently waiting, he finds the warm sunbeams have kindled life in the dying seed, and in a few weeks the dark, cold clay is changed into the colors of paradise. The divine chemistry has awakened the tints of Eden in the blooms, and filled them with the sweetest perfume. The adorable One, who thus in the ocean and on the land, is bringing these wonders of beauty and value from the earth under the curse—has promised to preserve till the judgment morn every prayer of faith offered by His saints. —*Christian Intelligencer.*

HUMILITY.

Humility teaches us to be in earnest, and not to look for great effects, or try to be original and startling in our work. The study of ecclesiastical history is a good thing, because it teaches us that there have always been differences of opinion and changes and heresies in the Church, and that the idea that it was solid and unchanging down to the reformation is not a correct one; and that in these changes there have always been three kinds of people: those who cling to the wreck of the old ideas for safety, those who let go and struggle bravely through the breakers to the shore, and those who do neither, but simply let go and drop to the bottom. The old ship is always going to pieces in order that a new one and a better one may be built from her. The study of ecclesiastical history would remove the superficialness which clings to one form of doctrine and thinks all others wrong; the narrowness growing out of this, which refuses all aid except from its own belief, and teaches the lesson that sympathy and co-operation, even of the most imperfect workers, is all good as far as it goes in the great whole of Christian work. Humility is the great thing to be desired in the work of Christ, the humility which recognizes that all belief is good, and that a man may be a true follower of Christ who differs from us in many things. There never were two things made alike, and there is room for all.—*Phillips Brooks' Address at Somerville, Mass.*

THE CROSS.

There have been many crosses—many as instruments of punishment and torture, and many as instruments of martyrdom. But *the cross* is one, and in its significance, as in the profoundest Christian faith and affection, stands apart from all others. It is the symbol of all that is most vital in Christianity, the centre of all that is deepest and dearest in our religious consciousness.

Yonder floats a flag in the fresh morning breeze. The material of which it is made grew, as that of many other fabrics. In the same manner as other fabrics, it was wrought in the spinning factory and loom, and brought upon the counter of the merchant. But now it is not simply a piece of fabric—it is a flag, with all its high symbolism. Yonder it floats aloft, a rebuke to the hostile, but an inspiration of patriotism in the hearts of the loyal and true. Before it are a hundred thousand armed men, and behind it a hundred thousand. Those would strike it down, and trample it in the dust; these would defend it, and in that defense pour out their blood and life. That flag represents to them all that may inspire the truest, deepest patriotism and devotion. It is the symbol of their country, with its institutions of freedom, its history and its hopes. On its folds, with inner eye, they see the name of many a patriot, trace the scenes of struggle and sacrifice on many a bloody field or by life of their country, and read the sure prophecies of a grand national future.

The wood of *the cross* grew on some hillside, or in some valley of Judea, as that of other crosses. In a manner common to others, it was hewn and wrought into a cross by the hands and tools of the carpenter. But now it is not simply *a* cross; not any more than—in a thought of Martineau, though in a different application—tears are simply drops of water, as the tears of Jesus at the grave of Lazarus, which give to us His divine sympathy for the resting of tried and weary souls; not any more than a ship's colors are merely a few yards of fabric—for instance, the colors of the *Hartford*, in which the brave Farragut sailed and bravely fought for his country. As the tears mean infinitely more than drops of water, and the flag infinitely more than a piece of bunting, so *the cross* means infinitely more than *a* cross.

The deeper and guiding lines of a specially providential history, clearly traceable through forty centuries, converge upon *the cross.* The earlier and ever-multiplying the promises of grace which gave hope to the world; the divine institutions of religion, with priesthood, altar, and sacrifice, with prophets and inspirations; the "more sure word of prophecy . . . as a light shining in a dark place, until the day dawn, and the day star arise,"—all these foreshadow *the cross*, and find their real meaning in it.

The first promise of a deliverer who should bruise the head of the destroyer, a promise falling from the lips of gracious love upon the guilty pair in Eden, ere yet the judgment of sin had been executed; the words of David respecting the preparation of a body for the Son, that by an incarnation and sacrifice of Himself, He might fulfill the typical sacrifices, and so make an atonement for sin; the sublime strains of Isaiah, setting forth as in clearest light the redeeming and healing sufferings of the promised Deliverer; the prophecy of Daniel, that Messiah should be cut off, not for Himself, but to make reconciliation for iniquity, and to bring in everlasting righteousness; the prophecy of Zechariah, that a fountain should be opened for sin and uncleanness—all these utterances find their full meaning only in *the cross.* Thus, as the world long waited and holy seers watched from heights of inspiration, kenning the visions of blessedness in a far-off future, the crowning figure of the vision was ever *the cross* rising above the dark horizon.

So stands *the cross* in the new dispensation, in the clearer light of the Gospel. It is the divinest expression of the heavenly Father's love, the consummation of that marvelous condescension of the Son, in which He divested Himself of the glory which He had with the Father, and took, instead, the fashion of a man, and humbled Himself unto death, even in its most painful and shameful form. *The cross* crowns the matchless life of Christ, and is the marvelous power whereby He is drawing the world unto Himself. It is the source of our joy and hope, the inspiration of our deepest love. We will cherish it in loving memory, as yonder, in the blessedness of Heaven, in grateful anthem, with all the holy angels, we worship "the Lamb that was slain."—*Christian Advocate.*

NEVER SATISFIED.

Some people are never content with their lot, let what will happen. Clouds and darkness are over their heads, alike whether it rain or shine. To them every incident is an accident, and every accident a calamity. Even when they have their own way, they like it no better than your way, and indeed, consider their most voluntary acts as matters of compulsion. We saw a striking illustration the other day of the infirmity we speak of, in the conduct of a child about three years old. He was crying because his mother had shut the parlor door. "Poor thing," said a neighbor compassionately, "you have shut the child out." "It's all the same to him," said the mother; "he would cry if I called him in and then shut the door. It's a peculiarity of that boy, and if he is left rather suddenly on either side of the door, he considers himself shut out, and rebels accordingly." There are older children who take the same view of things.

THE SIFTING OF PETER.

A FOLK SONG.

"Behold, Satan hath desired to have you, that he may sift you as wheat."—ST. LUKE, 22: 31.

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce with arrows fleet
Its centre.

For all at last the cock will crow
Who hear the warning voice, but go
Unheeding,
Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will ache;
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,
And conscious still of the divine
Within them, lie on earth supine
No longer.

—*H. W. Longfellow, in Harper's Magazine for March.*

SKILL IN EDUCATION.

It looks as if the time had come for us to thoroughly overhaul our notions of education, and devote ourselves to the training of skillful workmen as well as astute doctors and lawyers and ministers and politicians. The benefactor of the future is not so much the man who makes two blades of grass grow where one grew before, as he who can make one blade of grass as good as two put together. If we keep on developing our material resources, there will come a time when their production will be unprofitable, and our only salvation will be to increase them a thousand-fold in value by the application of skill. A bale of cotton is a big, bulky affair; but worked up into little spools of thread it is increased in value a thousand-fold. France might have exported by the ship-load thousands of tons of clay and silex, and not have received back as much as she gets from one delicate little Sevres vase. America has already proved, by her manufactures, that the products of skill far outweigh in value the products of mere force; and, moreover, that her skill, when thoroughly trained, is to be matched against the world. When Russia wants a telescope that shall excel in power any yet made, she passes the fine work of Munich and the shops of Frauenhofer to come to Cambridge, where Alvan Clark's skillful hands will turn out lenses that beat the world.—*Springfield Republican.*

LONDON FLOWER-GIRLS.

About twelve years since a few men and women, not of the leisure classes, but earning their living by hard daily work, attempted to do something to teach and elevate the large population of women and girls who endeavor to gain their bread by hawking flowers in the streets of London. They formed loan and clothing clubs, established penny banks, held classes and meetings, gave teas, and undertook to visit the women and girls in the markets, streets and at their homes; but, owing to the want of money, these earnest and well-directed efforts would probably have failed had not Lord Shaftesbury found them out (whilst helping their neighbors, the costermongers of Golden Lane) and, with his boundless benevolence, come to their assistance. During the whole period of their efforts they had the lively sympathy and assistance of Mrs. Brown, the valued friend of the Baroness Burdett-Coutts, and her death in 1878 was felt by them to be an almost irreparable loss. But the Baroness has taken up the cause in which her cherished friend was so deeply interested, and it is to her the existence of the "London Flower-Girl Brigade," owes its origin and support. The formation of this "brigade" is her first effort to raise the whole tone of this stratum of the London population; and she is endeavoring by these and other means to take from their trade, as much as possible, those precarious conditions which have hitherto baffled their attempts to live in decency by honest industry. To this end it was necessary to secure for them regular customers; but it seemed hopeless to begin a trade of this kind with the women taken from the streets in their natural rough condition. The Baroness determined to begin with the youngest, and in the spring of 1879 founded a society of the most hopeful girls among them, which she called "The Flower-Girl Brigade." These girls are clothed in a neat dress, not exactly in uniform, but of similar materials and make, and wear an ivory badge on a blue ribbon. They are supplied with flowers, which are brought direct from the market, and are never under any other than the mission roof, on the sale of which they get a small commission besides regular weekly wages. They are placed in positions secure from insult and molestation, or else are sent with cut flowers, bouquets and buttonholes to regular customers in various parts of the town. They are visited by Mr. Groom and his assistants while at their work, and every means taken to keep them from harm.—*From the Queen.*

Useful Hints and Recipes.

A CREAM TO EAT WITH FRUIT.—Boil half a pint of cream and half a pint of milk with a bit of lemon peel; add a few almonds beaten to a paste with a drop of water and a little sugar. Take a teaspoonful of dried flour, rub it smoothly down with a little cold milk and a few drops of orange-flower water: mix all together and let it boil; let it remain till quite cool, and then add a little lemon juice.

CROQUETTES AND RICE.—Chop up an onion very fine, and fry it in butter till it be of a golden color; then stir in a teacupful of rice; let it cook in the butter for a few minutes, stirring all the time; then add one pint of good gravy, and simmer slowly. When nearly cooked put a little grated nutmeg, Parmesan cheese (also grated), salt and pepper to taste. Mix well up, when thoroughly done, let it stand a few minutes before the fire, and just before serving stir in a small piece more butter. Serve with nicely fried croquettes of any kind of meat or poultry.

BAKED INDIAN PUDDING. — Pour enough boiling water on two cups of meal to wet it thoroughly; then add one-half cup of butter, well-beaten with one cup of sugar, till like a cream; two well-beaten eggs, a little salt, two cups of milk, two tablespoonfuls of molasses, nutmeg and cinnamon to suit the taste; one tea-cup of stoned raisins, slightly chopped; bake slowly three hours. If preferred, use two-thirds of a cup of finely chopped suet instead of butter; instead of raisins a cup and a half of dried whortleberries are very nice, or two cups of finely chopped sweet apples instead of any other fruit is excellent.

Miscellaneous.

SNOW CLAD.

BY MARY B. DODGE.

You templed pile, in calm repose,
Is robed as though for endless rest—
As though a saint at vesper's close
Should fold his hands, divinely blest;

Or, fain to serve his master yet,
Should silent make a pictured prayer
Of ivied stone in frost-work set,
Illumined by minutest care;

And fairer that each broidering tree,
O'erburdened, like a tear-filled eye,
Is mantled with the mystery
Of starry drops that sanctify.

Swift, flake on flake, new load is laid
Of crowning pressure on the stems,
And still the woven film is made
To shadow forth reflecting gems.

The whole gray world, whose differing grays
Shade tenderly from brown to white,
Transfigured is within the maze
Of snows that yield supernal light.

Yet nothing seems so full of grace,
So holy in its hoary screen,
As yonder quiet, cloistered place
Clothed yesterday with living green;

And vocal with the twitterings
Of myriad sparrows—songs or sighs,
Responsive to impatient wings,
All mute to-day in hushed surprise.

The picture windows, too, that then
In color chanted to the sun,
Are neutral-tinted now, as when
The twilight melts their hues in one.

Such breathless, hallowed ministry
Attends the tranquil, wintry hour,
It scarce were marvelous to see
The pile upborne by mystic power.

And viewless spirits—such as thrall
Life drifted close to heaven's shore—
Upon our raptured senses call:
Behold the pure who rest or soar!

—*Christian Union.*

A TURKISH TREASURE-HOUSE.

The Treasury is the least known of the sights of Constantinople, and in some respects the most interesting. The building is one of the heavy stone outbuildings of the ancient Palace of the Sultans. It is situated in the inner court of the Seraglio. Three massive walls must be passed by him, who would enter this court from the city. In front of the building is a wide portico, supported by slender marble columns, and roofed with sheet lead. The lead and the walls are of one hue—the dull grey hue of age. On either side of the heavy iron door are glass cases containing ancient arms and armor. You pass the low arch of the ancient doorway, and find yourself in a heavily vaulted room, some eighteen feet square, lighted by small windows that are grated like those of a prison. A door on one side leads to another room of about the same size, and in every respect similar. Both the rooms have galleries around the four sides, which are reached by winding staircases. The four sides of both rooms and of their galleries are occupied by glass cabinets which extend from floor to ceiling. In the centre of each room is a large glass silver case. All these cabinets and cases are filled to overflowing with relics of the old Sultans of Turkey, that is to say, with gold and precious stones of inestimable money value. This is the Treasure House of the decrepit, bankrupt Turkish Empire.

In the centre of the first room is a Throne. It is a platform about two and one half feet square with a cushion of cloth-of-gold embroidered with pearls, rubies, and diamonds. Around three sides of the cushion, is a low rail supported by miniature columns, and standing about eight inches high. The whole body of the throne is overlaid with plates of gold, and the rail is studded with clusters of rubies symmetrically arranged. The first thought that strikes one on seeing this throne is the surpassing value of its jewels, and the second is the superlative discomfort of the concern viewed as a resting-place. The rail which answers for arms and back is perpendicular and rectangular, and could rest neither the arms nor the back of the enthroned Sultan. Uneasy the man that sits on the throne must be the Turkish equivalent of the proverb concerning the wearer of the crown. In one corner of the room is another throne said to be the throne of Nadir Shah, of Persia. It is of some dark wood, delicately inlaid with ivory and pearl, and has a canopy of the same materials, from the centre of which hangs a great gold ball decorated with precious stones.

In one of the cabinets is the cradle of the imperial babies. It stands low on its rockers, like the cradles now in use in Turkey. The two ends rise a foot above the mattress, and are connected at the top by a bar which runs lengthwise of the cradle. The whole is of solid gold, and the outside of the cradle is crusted with pearls, diamonds, rubies, and turquoises.

In one of the galleries are the effigies of all the Sultans of Turkey down to Mahmoud the Reformer. The figures are dressed in what profess to be the state robes actually worn by the Sultans which they represent. The costumes are all different, and differ very much in cut, indicating the changes of fashion during the last 500 years. But all these dresses agree in the feature of richness. Cloth-of-gold and silk brocade are the materials, and many of the figures are weighed down with jewels. The swords or daggers which all the figures wear, are especially magnificent in their display of precious stones. The dagger of Sultan Mahomet II., the conqueror of Constantinople, has in its handle an emerald full two inches long and an inch thick. I use the adjective "thick" advisedly, for solidity of splendor is the impression left on the mind by that emerald.

There is no such thing as describing in detail the splendors of these rooms. There are antique arms and armor heavy with gold and jewels; there are innumerable horse-trappings and saddles, covered with plates of gold and studded with emeralds, rubies, topaz, diamonds and pearls; there are saddle-cloths embroidered with precious stones. Several sofa covers hang in the cabinets as background to the smaller articles. They are worth $150,000 apiece, and are heavy cloth of gold embroidered with seed pearls. In one of the cabinets are three uncut emeralds, the largest being the size of a man's fist, and the smallest larger than a hen's egg. The birds of the palace realized the experience of dwelling in cages of gold, for here they hang—these ancient cages of gold wire. Some of the cages have a clock in the bottom, face downwards, so that the royal household might see the time of day as they lolled on the divans beneath. The Imperial Princes appear to have gone to school in childhood, for here are the satchels in which they carried their books—bags of velvet embroidered with gold and pearls and diamonds. In another place you see many mottoes from the Koran, embroidered in diamonds on red velvet. There are amber mouthpieces for pipes, studded with diamonds and rubies. There are coffee-sets and tea-sets of all degrees of magnificence; and vases of crystal and agate and onyx—some of these profusely bejewelled. There are inkstands and snuff-boxes innumerable, all glittering with priceless gems. There are royal knives and forks and spoons of solid gold, with jewels on their handles. There is an immense array of clocks. One would suppose that every Sultan had his private clock, which ceased to tick when his heart stopped beating.

Among the articles in this Imperial treasure-house are many which must be regarded simply as toys. Of such is a tea-set of tortoise-shell as thin as paper. Another toy is a lady's parasol of white silk exquisitely embroidered with gold, the staff of which is a single branch of coral, so long and true and well adapted to its purpose, that one might search years and fail to find its like. There are also very many fans of varying degrees of splendor. Another one of the toys is a figure of a Sultan seated on his throne under a golden canopy ribbed with alternate rubies and emeralds. The whole structure is, perhaps, six inches high. The body of the figure is a single huge pearl, the lower extremities are carved from a blue turquoise, and the turban is a solid mass of diamonds. There is literally no end to the marvels of this place. After every conceivable use has been made of jewels, the surplus, unmounted, stones are gathered by handfuls into crystal bowls at one end of the cabinets in the second room. The spoils of all the empires which preceded the Ottoman Empire, are heaped up in these two dingy stone rooms in the old seraglio at Constantinople.

COURTING IN CHINA.

Ar Showe, an intelligent Chinese merchant, doing business in Boston, was recently interviewed, and gave to the reporter the following account of the way marriages are brought about in China: "There is no such thing as courting among young people in China. The bride and bridegroom never see each other until they are about to become man and wife. Their courting is all done by their parents. Let us suppose that you have a son and I a daughter of marriageable age, and we are friends. You tell me you want to get your son married, and ask if I am willing to give my daughter to him. I say yes. I have seen your son and like him, but you have not seen my daughter. But you hire a female broker to go and inspect my daughter, which she does for a consideration. Indeed, this is a regular business, and many make a good living out of it. She visits my house, sees and talks with my daughter, finds that her feet are so small that she can hardly walk—that absurd custom of deforming the feet is still very prevalent in China—and returns and makes a most flattering report. Then you and I come together, and I give you a written paper embodying my consent to the union, while you, in like manner, signify your approval, and give a paper signed by you, and the engagement is completed. You then cause a great number of sweet cakes to be sent to my daughter from your son, and these are given around to our friends as an announcement of the betrothal of our daughter. The marriage itself may not take place for a month, six months or a year after the engagement according to agreement. There is no religious ceremony of marriage in China. A friend of the bridegroom's family—usually a man of respectability and position—is chosen, who reads the marriage ceremony from a book, which binds the couple, who, before that time, had been strangers to one another, to live together during life."

"Are there not frequent instances of unhappy marriages in this way?"

"No, indeed. On the contrary, such marriages are nearly always happy. The young couple soon learn to love one another, and live in harmony together."

"Do men give dowers to their daughters in marriage?"

"Quite often; but if a parent dies without giving anything to his daughters, his property all goes to his sons. The daughters get nothing. The father of the newly-wedded young man furnishes his house, though if he is poor, the father of the bride does so secretly, so as not to expose his poverty. The bride, however, is expected to furnish her bed-room and bedding.

THE HISTORY OF THE BEARD.

Not many years ago, it was hardly respectable to wear a beard; but the beard movement, resisted and ridiculed at first, has conquered, and it grows more and more the fashion to grow on the face as full a covering of hair as can be coaxed out. "The beard, the natural clothing of the chin," says a very old English writer, "was in ancient times looked upon, not as a troublesome burden, but as a dignified ornament of ripe manhood and old age." Our present generation, however, cares nothing for "dignified ornament" in dress, but very much for convenience and utilitarianism. It sees in the beard, and above all, in the moustache, a natural defence for the throat and face against the cold, and equally in warm climates, a protection of those parts against excessive heat. Persons who wear moustaches are said, on good authority, to be less liable to toothache than others, and it is also said that the teeth are less apt to decay. The beard and moustache equalize the temperature to the parts they cover with their protection. The sappers and miners of the French army, chosen in part for the size and beauty of their beards, enjoy an especial immunity against Bronchitis and similar evils. It is related that Walter Savage Landor was a great sufferer from sore throat for many years of his life but was cured by the surgeon of the grand duke of Tuscany, who advised him to let the beard grow. "Ye shall not round the corners of your beard; neither shalt thou mar the corners of thy beard," says the Scriptures in Leviticus. In ancient times all men and gods wore beards. The glory and beauty of Jupiter's beard was dwelt on by Homer, when the father of gods and men is first brought into the Iliad. Alexander the Great first introduced shaving, saying that in his Asiatic wars the beards of his warriors "might offer a handle to the enemy." It became the mark of a fine gentleman to wear no beard in Greece, and dandies even removed them by "sharp pitch plasters," as well as razors. Rome began to shave about one hundred and fifty years before the Christian era. Scipio Africanus, the younger, it is said was the first Roman gentleman of note who shaved every day. In Cæsar's time, young gentlemen of fashion wore a slight goatee, but the full beard was only worn in mourning or in days of great public calamity. Cæsar Augustus and Nero were close-shaved, but the beard revived again under later emperors. The ancient Britons cut off their beards upon the chin, but wore long, shaggy hair and enormous tangled moustaches. A young barbarian in some German tribes never "reaped his chin" till he had slain an enemy. The Saxons wore the moustache, the Normans shaved. Peter the Great, desirous of de-Russianizing his subjects, imposed a graduated tax on beards. Men of the upper classes paid one hundred rubles (seventy dollars) yearly for the privilege of not shaving their beards, and poor people a kopec (about one cent) apiece. Close shaven faces came back among our ancestors with Charles II., being another of the things for which England had no reason to thank the restoration. During the reign of the four Georges, cropped chins were universal, and though our grandfathers still sneered at "beardless boys" as a figure of speech, they daily labored to be beardless themselves. Afloat and ashore, whatever the difficulties of the operation, officers, soldiers, and seamen shaved every day. During the past fifty years beards have been first tolerated as eccentric, then accepted as optional, and at last have been restored to fashion and honor. We now hold with one of the old bards who celebrated Henry VIII.'s beard, that:—

A well-thatched face is a comely grace,
And a shelter from the cold.

HOW THE FESTIVALS OF SAINTS ARE OBSERVED IN SPAIN.

The festival of the patron Saint of a pueblo lasts three days, and I have known these fiestas to fall at a most critical moment for the hay and wheat harvests. In one instance the grass had long been mown, exposed to successive storms of rain, and in another the wheat had been reaped and was ready to carry. Well, in the first place, a bright sun burst forth and continued in full blaze during the conglomeration of church-going, religious processions, gorging, gambling and dancing; yet the grass was allowed to remain in unscattered heaps, and when the festival was over the rain returned. With regard to the wheat, it was left afield in a drenching downpour which lasted not only the three days but close upon a couple of weeks. It has always been a matter of surprise to me as to where the money comes from that is sent rolling at these fiestas. The labradores (small farmers) are certainly not a wealthy class, and their peons (laborers) very seldom receive more than six reals a day, about fifteen pence, and yet they may be seen clustered round the gaming tables in the taverns, staking not only silver but gold. This display of wealth on holiday occasions may perhaps be explained by the miserable pinched lives they lead in their homes, every maravedi that can be robbed from the stomach being hoarded as capital for gambling. And why should they not gamble? They have a brave example set them by priest, caballero, alcalde, and councilmen, who are playing openly in the cafés, and I have been present when one of the former, cigarette in mouth, and about to stake his "pile," has been called out hastily to administer the unction to a dying parishioner. Yes, and a few minutes later, when the sharp tinkle of the bell is heard approaching, and the same priest passes in his vestments, bearing the chalice and escorted by taper bearers and followed by a mob of black-veiled women, the gamblers, probably with an oath on their lips, fall to their knees, make a succession of rapid signs of the cross from the forehead to the breast, and then resume their play. At which they are shortly rejoined by the cura. As it has never occurred to me to make the calculation, I will not pretend to say how many days of labor are lost by these festivals of the church, patron saints, and romerias. I will, however, mention incidentally, that in all this amazing surface display of religion, oddly combined with riotous excesses, there is but very little outward worship of God, Our Lady and the saints occupying the leading position in the idolatrous devotion which characterizes the ceremonials of the Spanish Church.—*Sunday at Home.*

MONETARY TERMS.

The derivation of the words relating to money and commerce are interesting and instructive. "Pecuniary" takes us back to the time when value was reckoned by so many heads of cattle. The word "money" is from moneta, because in Rome coins were first regularly struck in the temple of Juno Moneta, which again was derived from monere, to warn, because it was built on the spot where Manlius heard the Gauls approaching to the attack of the city. "Coin" is probably from the Latin cuneus, a die or a stamp. Many coins are merely so called from their weight, as for instance our pound, the French livre, Italian lira; others from the metal, as the "aureus;" the "rupee" from the Sanskrit "rupys," silver; others from the design, as the angel, the testoon, from teste or tete, a head; others from the head of the state, as the sovereign, crown; others from the proper name of the monarch, such as a daric, from Darius, the Philip, Louis d'or, or the Napoleon. The dollar or thaler is from the Joachimstaler, or money of the Joachimas Valley, in Bohemia, where these coins were first struck in the sixteenth century. Guineas were called after the country from which the gold is obtained, and the "franc" is an abbreviation of the inscription Francorum Rex. The "sou" is from the Latin solidus. The word shilling is derived from a root signifying to divide; and in several cases the name indicates the fraction of some larger coin, as the denarius, half-penny, farthing, cent and mill. The pound was originally not a coin, but a weight, and comes from the Latin pondus. Our pound was originally a pound of silver, which was divided into 240 pennies. The origin of the word penny is unknown. Some have derived it from pendo, to weigh; but this does not seem very satisfactory. Our word "sterling" is said to go back to the time of the conquest, but the derivation has been much disputed. Some have supposed that it was first attributed to coins struck at Stirling, but for this there is not the slightest evidence; others, that the name was derived from coins having a star on the obverse, but no coins which could give rise to such a name are known. The most probable suggestion is that it has reference to the Eastern or North German merchants.—*Nineteenth Century.*

Selections.

It is better to be doing the most insignificant thing in the world than to reckon a half an hour insignificant.

The man who possesses a passionate and revengeful temper is deprived of reason, and all that is great and noble in his nature is suppressed.

The greatest evils in life have had their rise from something which was thought to be of too little importance to be attended to.

Praise God for all your gifts, and use them wisely and constantly. Then pray that you may do your work in life as in the sight of God. Seek to please and honor Him, and put away all selfish motives. Whether men smile or frown, go straight ahead, and you will have an approving conscience and at last a great reward.—*Methodist.*

Remember, you are not a tree, that can live or stand alone. You are only a branch, and it is only while you abide in Christ, as the branch in the vine, that you will flourish, or even live.—*McCheyne.*

All cannot become scholars; but all may be wise unto salvation. All cannot acquire wealth; but all may gain the unsearchable riches of Christ. All cannot walk upon the high places of the earth; but all may be great in the sight of the Lord.

How oft we see upon some still, dead face
A strange new grace;
A beauty that in life we could not trace.

It seems as if this can be nothing less
Than the impress
Of the freed spirit's pitying caress;

As if, quick pausing in its glad release
It touched with peace
The clay o'er which its power now should cease;

And we who thought to look upon our dead
With shrinking dread,
By that sweet rapturous calm are comforted.

Science and Art.

Although glycerine was discovered by Scheele in 1779 it is only within the last few years that it has been manufactured commercially.

Crocus, dried and powdered, when applied with chamois-leather to nickel-plated goods, will restore their brilliancy without injuring their surface.

It is announced that the London Royal Academy has agreed to admit lady artists to all the privileges of membership, except the privilege of voting at the annual elections and of eating the annual dinner.

Bartholdi's colossal stone Lion of Belfort, which has taken eight years to finish, is now in place and can be well seen, all the scaffolding having been removed. It is not cut in the rock on which the fortress is, like the Lion of Lucerne, but it stands in full relief on a platform.

A new thing in fire apparatus is the electric hose. A wire runs along in the cotton or rubber part of the hose, continuing the connection as each section is attached, and over this passes electricity generated by one of the engine's fly-wheels. Connected with the nozzle is a little contrivance by which the engineer can be told, although squares distant from the man who is playing water on a fire, to "turn her on," "cut her off," "stop," or "go ahead," or anything else that can be agreed upon by a signal which is struck on a gong on the engine.

"How to light the pulpit" with comfort to the minister, and also to the people, is a question which is oftentimes a perplexing one. A correspondent in a daily paper directs attention to a lamp newly hung in St. James' church, Philadelphia. "The lamp is placed over the pulpit, leaving the whole area perfectly free and undisturbed, and placing the source of light in the most natural position for comfort to the speaker's eyes and for the illumination of his manuscript. To protect the congregation, the light is surrounded by an opaque screen, which is made sufficiently low even for the pews directly under the pulpit."—*Exchange.*

Personal.

Neal Dow, the old Maine campaigner, will lecture on temperance in Vermont.

Ruskin says that European wars would not last a week if their effect was to break all the china in the houses of the governing classes.

Carlyle was in fairly good health while he wrote about other people, but as soon as he began on his autobiography he got very sick.

Victoria Woodhull is teaching a class in a London Sunday School, says an exchange. But the item fails to state what she is teaching the class.

Dr. Howard Crosby, of New York, is not an extreme temperance man, but he maintains that drunkenness should be treated as a crime, and should be punished just as theft or burglary are; and he justifies his position by saying that seven-eighths of all the crime in New York come unmistakably from rum. What is the cause of crime is crime.

The Messenger.

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TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, MARCH 10, 1880.

ALWAYS THE SAME.

The life of our Lord Jesus Christ was one of perfect symmetry. All of its parts although faultless and worthy to be considered in themselves, were yet in full harmony with the whole. It is perhaps a wrong conception of His character to suppose that His life was made up of so many separate acts, in such a way that there were only certain circumstances which required Him to assume humble, loving devotion, and then permitted Him to lay it aside again until another such occasion sprung up in His pathway. There were indeed times and acts in which His intense love showed itself more fully, but these were but the more palpable manifestation of what always dwelt in Him. He was in reality as truly humble on the banks of the Jordan, when the voice from Heaven acknowledged Him to be the Son of God, as He was when He washed the feet of the disciple who betrayed Him; as intensely devoted to us when He first came to earth, as when He suffered the agonies of Golgotha. Humility and self-sacrificing love for us will be found to underlie all His actions as a living principle, yea, as a life. This character of our blessed Lord at once raises Him above the influence of caprice; places Him above the power of pride and the surprise of accident. Accordingly we find the apostle in his letter to the Philippians citing the life of our Saviour as a whole, as if the meekness of years with all its incident and trial, knew as little variation as the work of a single moment. It was His meat and drink to do the will of His Father, and to finish His work. Herein consisted the divine beauty of His devotion, that it was the mellow light about His Person that never waned or flickered.

NO LIONS IN THE WAY.

It will be evident to every reader of the MESSENGER, that our ministers are waking up to a sense of the vast missionary work that lies before us, and as a consequence the Church members are bestirring themselves in the matter. "Like priest, like people," is a maxim that finds its illustration here.

There is nothing discouraging in the vastness of the field, or in the apparently large amounts of money that will be required, since we should look at this, not as compared with what our people have given in the past, but in view of what they are able and willing to contribute now. We were glad to publish the figures furnished to us by our Boston correspondent last week. Such candid statements are what the people want, and we are sure that they can put such a church on a solid financial footing every year. It is simply unworthy of us to be frightened at such sums, when three times the amount might be raised annually.

We find that missionary societies have already been organized in many congregations, and that others are about doing the same thing. Those who have tried to inaugurate systematic giving by all the members, even in small amounts, are astonished at the eagerness with which every one lays hold of it, and at the large outcome. Take the amount reported by one congregation this week—not a wealthy one—and multiply that by the number of congregations in the Church, and it will at once appear that the demands made upon us at Boston, Washington, and many other points under the eye of the Board can be easily met, and every home interest will flourish all the better for it.

There is no reason why we may not do what other Churches have been doing for years past. We have written much on this subject and expect to write more. We believe that almost everything turns on this point for us as a Church just now. Our ecclesiastical salvation depends upon it.

CHURCH NEWS.

There seems to be a scarcity of Church news just now, which is not necessarily a bad sign. Bacon's maxim that the best time to live in may be the worst to read about, may be true in some regards. Pastors are too busy with catechetical classes, to send items, but they are doing a grand work for the Lord. The experience of the past shows, that the silent growth of the Church by the nurture and instruction of the young, is healthy and permanent.

In regard to Church items, it will be best for pastors to dot them down on a postal card and send them direct to the office in that form. If marked local papers are sent, there is not only delay, but danger of oversight among the large amount of printed matter that comes in every day. It is annoying at any rate to look through these papers and find, not an item of Church news from a brother, but a private advertisement or a bit of quackery which we are modestly asked to help through the columns of the MESSENGER.

Short statements of what is going on in different congregations are interesting, encouraging and helpful, although any record we may attempt will be far from perfect. Very few think much of the *unreported* good that is done by ministers—things written only in God's book.

JOSEPH COOK AND SPIRITUALISM.

Rev. Joseph Cook has made "American investigations of Spiritualism," the subject of one of his Boston lectures. Some of his friends regret this, possibly on the ground that the theme is not worthy of consideration, although this very spiritualism in one form or another is doing much harm. The *Independent*, in which the lecture is published, differs from those who mistrust Mr. Cook's judgment, although it is "very far from being willing to allow that the phenomena are produced by evil spirits, as believed by Prof. Phelps and his father."

There is so much in the pretensions of spiritualism that can be referred to animal magnetism, and so much more that has been exposed as trickery, that most people waive it aside as what is called "humbug." That is all well enough, but the animus and influence of the so-called spiritualism, is so essentially evil, that it is not strange that men like the Andover professors should trace it to the hand of the devil.

It may be that all the phenomena of spiritualism can be exposed as the sleight of hand of impostors, or explained on natural grounds, although the scientists who want to make all the mysteries, even of grace, patent to the understanding, have had some difficulty in clearing up what strikes others as part of the mystery of iniquity. But in all ages, "lying wonders" have been a part of Satan's machinery, and Paul guards Christians against them, as presenting a temptation to the very elect. The Bible fully acknowledges a dark realm of sin, with a head of the malign kingdom, and there are many things now, which put us to the alternative of saying whether they are from Heaven or Hell. Moses was warned that the people were not to be beguiled by manifestations simply because they were supernatural, and the admonition is repeated in the New Testament. Prof. Phelps may be nearer right than the *Independent*.

We have not the time at this writing, to look the matter up, but think it was Trench, who said in substance, in one of his Hulsean lectures, that we cannot always discern accurately beforehand the lineaments and proportions of the latest monstrous shapes that are to arise from the pit. We cannot understand half-developed things in any department of our life, and the forms of evil are often as subtle as those of good; but the idea of the writer which impressed us, was, that as there was an aping of the monarchy of the Father in the absolute despotisms of the world; and of the economy of the Son in the spiritual despotism of Rome, as though He already sat visibly enthroned upon the earth; so there yet remains a crowning delusion—a lying imitation of the dispensation of the Spirit. This has often tried to come to birth in times past, and is perhaps trying now. Certainly the false freedom so full of promise of bringing all things to one; making war on the family as if that were separating man from man; breaking down all distinctions between the flesh and the Spirit, between the holy and the unholy, on the plea of making all holy, is well worthy of the devil, and it is not superstitious to say that he is at the bottom of the whole of it. Surely such is the tendency of professed spiritualism, and heretofore it has shown the "deceivableness of unrighteousness," in such a way that Joseph Cook, Prof. Phelps, or any one else may be justified in bringing it to judgment. Only let them not underestimate the work, by thinking that there is nothing deeper than the occult forces of physical and psychical laws.

HOW TO SAVE THE COLLEGE.

Last week we urged upon our people—of the Potomac Synod especially—the importance of maintaining our vigorous young college at Mercersburg, which at this time, however, is in a helpless condition for want of funds. It has passed through a national financial crisis, in which wrecks and failures were of daily occurrence. But, like a strong man at the end of a successful encounter, it has fallen a victim to its own indomitable courage, and now lies prostrate in the dust of battle, not dead, but waiting for resuscitation at the hands of its friends.

A suggestion was made to us a few weeks ago—by one whose interest in behalf of the college has been shown by many a word and deed—which became the seed-thought from which has grown our present appeal. The most unanswerable of all arguments are such as present figures in the process. The suggestion referred to is this: That if one hundred and twenty men (women not to be excluded) could be found able and willing to contribute one hundred dollars each, the much needed twelve thousand dollars would be raised, and the entire indebtedness of the college wiped out. Simple as the problem is, we could not at first credit our mental arithmetic, and instinctively resorted to pencil and visible figures before we *could see it*. In our boyhood we thought we were something considerable in the art of numbers; and yet now, in thoughtful middle age, we almost quailed before this little "sum" in multiplication. But there is no mistake—figures don't lie. Their old time reputation for honesty remains untarnished. Wicked politicians, and such, have evoked the aid of figures to help them out of unpleasant difficulties; but, after all their torturing of these faithful detectives of error and falsehood, and forcing them into false positions, they must always succumb at last to the awful revelations made by the very witnesses which they attempted to corrupt. Arithmetical results may sometimes appear like fiction; but truth is often stranger than fiction. So in the present question: If one hundred and twenty persons give one hundred dollars each to Mercersburg College, what will the whole amount be? Answer:—Twelve thousand dollars, and the college as free of debt as a bird of the forest. The latter part of the answer is not in the book, but it is as true as the other.

The next question is, Where shall be found one hundred and twenty persons who will do the substantial thing represented by our figures? The number is very small in comparison with the whole membership of the Potomac Synod, which is 26,000. Leaving off San Francisco and North Carolina Classes, and we still have 24,000 members, from which number we propose to find the aforesaid one hundred and twenty. Then it is plain, that we need only one out of every two hundred in the four Classes that cluster geographically (and otherwise) around their Mecca, to make up the number who will contribute one hundred dollars each. Is it possible that there cannot be found one in every two hundred, who would give that sum for the accomplishment of a work that must redound to the glory of God and the Reformed Church to the end of time? We do not believe it. But we do believe that three or four times that number, if made rightly acquainted with the great importance of the college and of the relation they sustain to it as an institution of their Church and Synod, would come forward and furnish the amount.

We are not now making a piteous appeal to money lords, little caring with what spirit the gifts may be presented, only so that the poor half starved beggar gets them and is saved from perishing. Not that, at all. Mercersburg College is not a beggar, but a true and legitimate organ of Synod, of vital importance, that claims and now greatly needs her attention; her golden candlestick, that needs replenishing, or it will burn out; and if one hundred and twenty men should come to the rescue and furnish what is now absolutely needed, they will deserve and receive the praise of all good people, and yet be doing only their duty, which they owe to God, to their fellow-men and to themselves. It does not require much wealth to justify a subscription of $100. Persons of moderate means spend annually more than that for mere trifles; and lose more than that through financial blunders, which the Lord would not permit them to commit, if they manifested a benevolent spirit. If well-disposed church members who are in ordinary circumstances would only reflect and consider how much the Church needs their material aid in her missionary and educational work, and study how to order their temporal affairs, so as to have as much as possible to spare for the helping forward of those world-saving enterprises, they would soon find that not great wealth, but great grace, is most needful in order to do great and glorious things for God and His kingdom. Instead of only hundreds there are thousands of Reformed people belonging to the Potomac Synod, who are able to day to hand over one hundred dollars each to the Board of Regents of Mercersburg College, and not feel any the poorer. K.

DEDICATION OF TRINITY REFORMED CHURCH.

On the 22d of February, the Trinity Reformed Church, at Rockwood, Somerset county, Pa., was dedicated to the service of the Triune God. This is the intersection of the Johnstown and Somerset R. R., with the Connelsville branch of the Baltimore and Ohio. Rev. A. E. Truxal, the pastor, deserves great credit for his persevering efforts by which he brought this enterprise to a successful issue. With twenty members, all of limited means and everything to discourage, yet feeling that the cause of Christ required another church beside those which were there, and the use of which were freely offered to him for services when he desired, he commenced on the 1st of August last to build a spiritual home for his people. He commenced by electing himself Soliciting and Building Committee, with the office of Treasurer. He inspired confidence in the undertaking, and soon secured the hearty co-operation of all denominations, with even such as were not members of any. The citizens contributed building materials and labor, so that there was but a small outlay of money. At first he expected to build only a small, and plain church; as, however, the work progressed, and he was encouraged by the counsel and help of others, the plans were changed, and now it is an ornament to the town, at a cost of only $1,500. It is a Gothic structure; 46 feet long and 28 feet wide, with a pulpit recess, and corner spire, through which there is an entrance into the audience-room. The spire is 80 feet high, surmounted with a cross. The windows with stained glass are donations; a beautiful pulpit was the gift of J. M. Meyers, and the altar and reading desk of W. H. Baker. The inside was finished with chestnut and wild cherry lumber; it is also well lighted and furnished. Divine services were held every evening during the preceding week, which were well attended: during these the pastor was assisted by Revs. L. D. Steckel, J. S. Wagner, S. R. Breidenbaugh, H. F. Keener and C. U. Heilman. The crowning service was held on Sunday morning, when amid a vast multitude of people, pledges and offerings were made to cover the remaining debt of $600, and with universal joy the house was given unto the Lord for His service and glory. H.

INTERESTING PICTURES.

The editor acknowledges the receipt of beautiful grouped photographs of the members of the Peace Commission, which met in Harrisburg, Pennsylvania, in November, 1879, on cards of three different sizes. The likenesses are pronounced faultless by those whose judgment in such matters is accepted as good. We cordially recommend these pictures to the Church. Every family should have a copy, as they constitute a memento of one of the most important events in the history of our denomination. Each card contains twenty-three separate likenesses, tastefully arranged. *Retail* prices: Largest size, one dollar each; middle size, fifty cents; smallest, or cabinet size, twenty-five cents. Postage free. A liberal discount is allowed to those who purchase to sell again. Address the artist, LARUE LEMER, 206 Market Street, Harrisburg, Pennsylvania. To accommodate purchasers a number of these photographs have been ordered at our Publication House, 907 Arch St., where they may be had on terms mentioned above. They will be mailed prepaid upon receipt of price.

DR. FISHER GONE SOUTH.

Dr. Fisher left home on last Thursday, for a trip to Virginia and North Carolina. His health is improving rapidly; but he owes it to himself and to the Church to take perfect rest for a few weeks.

Among the Exchanges.

Dr. Howard Crosby, in his Yale Lectures, gave an interpretation of Jacob's wrestling, to which a Presbyterian took exceptions. We print Dr. Crosby's reply in the *Independent*, as a bit of exegesis which may be interesting to our ministers.

"A Presbyterian Minister," in your paper of to-day, thinks that I have made a mistake about Jacob's wrestling. He thinks Jacob did not cease wrestling when he found his thigh was out of joint. I think he did, for these reasons:

1. No man with his thigh put out of joint could wrestle, nor would he feel like wrestling.

2. When Jacob wrestled, he thought he had an enemy in hand. When, by his dislocated thigh, he found out his error, and detected the angel, he certainly would not fight, but *hold on* and pray.

3. Hosea (xii. 4,) expressly tells us that Jacob's power was in his *prayer;* not in his wrestling. "Yea he had power over the angel and prevailed; he *wept and made supplication* with him."

The "Presbyterian Minister" speaks of a Christian being in great agony while in prayer. I admit such cases innumerable and legitimate. All I contend against is the *seeking for an agony of prayer*. The phrase "wrestling with God," which has become so common, is to me blasphemous. I shudder when I hear good people use it. It is based on a false interpretation of the incident in Jacob's life. Wrestling with God would be treating Him as an enemy, and, moreover, supposing we could master Him. It is the Lord's mercy that only dislocates our thigh in such a piece of stupid audacity. We are to cling to God because we know His love and grace, and are sure He will exercise them toward us. There is nothing within a thousand miles of wrestling in this faithful holding on to God.

Jacob was taught in that night-scene at Peniel, that power with God was not in human strength, but in humble faith. It was *Jacob's* thigh that was put out of joint; but *Israel's* prayer that had power with God, and prevailed. [The idea of "contending" or "striving" does not belong to the Heb. verb שרה. It is a verb constructed from the noun שר, and means "being prince or chief." The Lexicons have thought that they must give it the meaning of "contend;" but it has been only fit to these passages in Genesis and Hosea, the only passages where the verb occurs.]

I hold that wrestling with God represents self-righteousness—the very thing we are to give up; and I believe that very much self-righteousness has been promoted in godly minds by a mistaken view of this wrestling. Forced exercises, prolonged through the night, have been practiced by Christians, as if there were a merit in this so-called "agonizing." They have unwittingly been imitating Jacob in the very thing where he was wrong. Earnestness, whole-heartedness, perseverance and true emotion should mark prayer; but these should be the product of faith or confidence in God, which faith tends not to struggling but to calmness of soul.

The *Christian Intelligencer* thus notices the work of the Peace Commission in our Church.

"It was announced some time ago that a peace-commission which had been sitting in conference upon the questions in dispute among our brethren of the German Reformed Church have reached a harmonious conclusion. It is now believed that the two parties can and will unite together on the basis of the venerable symbol of Heidelberg, and so by a natural and not a forced process come into close practical fellowship. We heartily rejoice in this result, not only because it is reasonable in itself, there being in a historic interpretation of the old symbol ample room

for the different tendencies of the time to find free play, but because now the whole weight of the body can be thrown into the great work which lies before the Christians of this generation. Our German brethren, in consequence of their numbers and distribution, are a potent factor in the development of national life, and, with union and concentration of effort, must be felt more and more widely. Every friend of Christ's cause will pray that the good understanding now attained may be perpetual, and that its results may be speedily seen in the gathering of rich harvests alike in the East and the West. We believe that the prosperity of each of the evangelical denominations of our land is a matter of interest to all the rest. The whole constitute one body, according to Paul's favorite figure, and one member cannot suffer or grow without affecting each of the others."

The *Churchman* makes the following sensible remarks upon keeping Lent.

"Lent is chiefly what a person makes of it. As an enforced, perfunctory observance it can do but little good. It may bring with it all manner of abstinence and devotion, which, however, is so irksome and unnatural that one is as eager to have done with it as loth to begin it. What good would it do to listen to music in this way, or to go through the round of social pleasures? But Lent, if the heart is in it, will be in every way healthful. If the good in it is desired and greatly sought for; if one would gather from it a livelier faith and deeper consecration—live less in carnal pleasures and more in the godly motions of the Spirit—how truly will one find such blessed fruits in prayer and fasting. Anything that can oppose a barrier to that eager spirit which makes no account of grace and piety, and which, instead of adding to faith virtue, would make little of either, may well be coveted. How truly so in this restless age, when of nothing else are men so impatient as of self-restraint, and when a thousand influences oppose the gracious impulses of religion."

Communications.

MARRIAGE AND OBITUARY NOTICES.

It will not be out of place, it is hoped, to say something about the publishing of marriage and death notices in the columns of THE MESSENGER. The practice of having these published in the columns of the Church paper *gratis*, that is, without remuneration, we have for years regarded as unfair and unreasonable. In the county paper, where such notices have a special local interest, this may properly be done, without requiring pay for it. Many of the religious papers of the land charge for such notices, and there seems to be no valid reason why the MESSENGER should not follow the same course. Indeed, very good cause for requiring such compensation is manifest, when the fact is taken into account that the periodical just named is published at an actual loss to the Church in dollars and cents. Many wedding and death announcements made in the MESSENGER from week to week, are entirely local in their nature, the persons married or deceased being known only in their immediate neighborhood.

But there is another feature about this business, which must not be overlooked in this connection. Oftentimes, the persons whose marriage or death is announced thus, are not even members of the Reformed Church. We maintain, that it is utterly unfair and unreasonable to publish notices of the kind in the MESSENGER, when the families, in whose behalf such notices are requested, do not take the paper. And no minister, whose sense of duty is properly enlightened, will think of requesting a notice of the kind, without also furnishing pay for the advertisement.

Where the parties joined in matrimony are members of the Church, and the MESSENGER is taken by one or both of the families interested in the marital relationship formed, the matter assumes a very different aspect. Such marriages may consistently appear in the paper of the Church. But where this is not the case, it strikes us as being decidedly unfair and unreasonable for any one to furnish such marriage notice to the MESSENGER for publication, without sending along with it a suitable and reasonable fee.

But how in regard to death notices and long obituaries? Here the evil complained of in this article is much greater, because these are ordinarily much longer than the wedding notices, and consequently take up much more space. We have known instances, not a few indeed, where obituary notices have appeared in the MESSENGER, and of considerable length too, when the family to which the deceased belonged did not take the MESSENGER. Not many years ago, the death notice of an individual, who was one of the most profane and wicked in the community where he resided, appeared in the obituary columns of the MESSENGER. He was a fearfully profane man, cursing the ministers of the town and dreadfully blaspheming the name of his Maker. Suddenly overtaken in his sins, he was called to his last account. This miserable, unrepentant sinner received Christian burial, and his death was announced in the MESSENGER, as if he had been a good man; although he often cursed the Church, and grievously blasphemed the God that made him. What incongruity and miserable inconsistency it is to give such an one Christian burial and an obituary notice in the MESSENGER!

As a pastor, we have for years made it an invariable rule not even to send a mere notice of the death of a member of the Church to the MESSENGER for publication, in whose family the paper was not taken, unless furnished with funds to pay for the insertion of such notice. Some years ago one of my parishioners, a good, pious and esteemed father in Israel, died. I was called to attend his funeral and did so. A short time afterwards, his son, with whom he resided in the same house, and also a member of our Church, came to me and said, "I don't see any notice of father's death in the German Reformed MESSENGER." He had been anxiously expecting to find an obituary of his departed father in the Church paper, and to this end had been watching the German Reformed MESSENGER, as our excellent Church paper was then called, taken by a neighbor and fellow-member. I informed him very frankly, that I had made it a rule never to request the paper of the Church to announce the death or publish the obituary of a member, in whose family the paper was not taken. That it would be unfair and unreasonable to make such request, and that the friends ought not to expect it to be done, under the circumstances. The gentleman was a man of good sense, and at once admitted the force of what I had said. He forthwith became a paying subscriber to the MESSENGER, and, we believe has been taking it regularly ever since. This is only one instance where a good rule has been put into execution: if necessary, other illustrations of a similar character might be adduced.

In conclusion, we would say to fellow ministers, never ask the MESSENGER to publish a marriage or death notice of an individual whose family is not a subscriber to THE MESSENGER.

Furthermore, if the family ask more than a mere notice, confined to four or five lines, please ask them to pay for the obituary. If they are good, sensible Christians, they will not object to doing so; if they decline, it will be proof that their love for the departed one is not very intense.

MONTGOMERY.

THE BENEVOLENCE OF THE REFORMED CHURCH.

THE POTOMAC SYNOD.

Name of Classis.	Members	Benevolent Contributions.	Average per Member
Zion's	9,665	$3,283.54	.33.9
Maryland	5 931	3,683 70	.62 1
Mercersburg	6,579	3 618.95	.55
Virginia	1,963	720 67	.36.6
North Carolina.	2,175	40 00	.01.8
San Francisco	192	102 00	.53.1
Portland, Oregon	176	22 00	.12.5
Charges, Zion's.			
J Sechler	460	175 00	.38
Dr Miller	380	302 00	.79 4
Dr Zieber	350	525 00	1.50
J Ault	1,003	130 00	.12 9
J D Zehring	957	175 00	.18 2
A Spangler	440	129 90	.29 5
Dr Weis-z	825	355 35	.43
Dr Kieffer	345	180 00	.52.1
W F Colliflower	671	74 64	.11
J Kretzing	260	72 35	.27 8
Dr Kremer	220	20 20	.09.1
F J Sauerber	174	00 00	.00
Maryland.			
Dr Santee	380	110 30	.29
Dr Eschbach	537	1,443 21	2.68
W Goodrich	166	29 81	.17.9
S S Miller	178	93 56	.52 5
A R Kremer	367	61 50	.16 7
P A Long	364	70 00	.19 2
H Wissler	306	63 92	.20.8
J G Noss	770	152 00	.19 7
W Rupp	428	90 15	.21
C Clever	169	30 00	.17.7
Glade	350	60 00	.17.1
Mercersburg.			
College Church	31	75 18	2.42 5
J H Sykes	210	95 00	.45.2
A G Dole	350	82 75	.23.6
F F Bahner	39	81 01	.20.4
H F Long	418	10 00	.02 3
J D Miller	253	80 01	.21.6
H S Garner	250	41 32	.16.5
Virginia.			
J C Hensell	184	60 00	.32.6
G H Martin	400	228 00	.57
H J Rinker	*121*	*38 00*	*.31.6*
Dr Callender	210	95 00	.45.2
C G Fisher	129	33 00	.26.8
H Tallhelm	195	30 00	.15 3
J C Bowman	115	70 00	.60 8
J A Hoffheins	227	104 30	.45.9
A J Whitmore	141	20 00	.14.1
B R Carnahan	248	42 37	.17 5

H.

SUNDAY SCHOOL CONVENTIONS.

The North Branch District of East Susquehanna Classis held its first Sunday School Convention at the Wapwallopen church, near Berwick, Pa., opened Sept. 30th, 1879, at 7 P. M., and continued until Wednesday evening, Oct. 1st. Revs. A. Houtz, F. K. Levan, S. C. Meckel, W. E. Krebs, E. D. Miller, W. C. Schaeffer, G. B. Dechant and T. Derr, pastor of the congregation, were present; also a number of lay delegates. The subjects discussed were: 1. The relation of the Sunday School to the Congregation. 2. The best Method to enlist the Congregation in the Sunday School. 3. Qualifications for a successful S. S. Teacher. 4. Sunday School Hymns and Music.

Besides the discussion of the given subjects, a question box was opened at the close of each session. The questions were the source of many interesting and beneficial remarks in regard to Sunday School work.

The sessions were well attended, the interest increasing to the end. All seemed sorry when it came to a close. The people of Wapwallopen expressed the wish that they might soon entertain another Convention.

The members of the Convention were no less pleased with their Wapwallopen friends, and return many thanks to them for their kindness during their brief but pleasant stay.

Second Sunday School Convention of said District was held at Ringtown, Penna., in the Rev. E. D. Miller's charge, opened Tuesday, Feb. 24th, 1880, 7 P. M., and continued until Wednesday evening, 25th.

The following ministers were present: W. C. Schaeffer, T. Derr, F. K. Levan, S. C. Meckel, G. B. Dechant, and E. D. Miller; also Revs. J. H. Hartman and J. G. Neff, of Lebanon Classis.

It is to be regretted that the attendance of the other delegates was so very meagre at this Convention, Miss Emma Moyer, of Catawissa congregation, being the only one present. Did Sunday School teachers and Superintendents know the benefit to be derived from these conventions, they would vie with each other for the privilege of attending them. Nevertheless, the convention was a grand success.

The various subjects of the programme were discussed in their order, except the subject of "Missionary Work in the Sunday School," which was taken up on Wednesday evening at the children's meeting.

A question box was also opened at the close of each session, which was fully as interesting as the one at the former convention.

This being the first Sunday School Convention held at Ringtown, the first sessions were not so well attended; but as the work of the Convention became known, the interest increased, attendance grew larger, and on Wednesday evening, notwithstanding the muddy roads, the house was filled to overflowing. A resolution of thanks was returned to the people of Ringtown for their hospitable entertainment, and all regretted only that it came to a close so soon. CECILIA.

P. S. *Christian World* please copy.

S. S. MISSIONARY SOCIETIES.

A year and a half ago St. John's Sunday-school, Schuylkill Haven, Pa., organized a missionary society, which has in that short space of time raised upwards of $125. Its last contribution was $10 for foreign missions.

The average attendance of the school is only about two hundred, including teachers and officers. The total amount raised for all purposes last year was $337. These figures are not published for the purpose of glorifying the school, but to show what Sunday-schools are able to do for the Master's cause, and are willing to do if an opportunity is afforded them, and the proper encouragement given by pastors and superintendents. J. O. J.

ABSENT WITHOUT PERMISSION.

In the lately published "Acts and Proceedings of the Synod of the Potomac," we find that when the Synodical roll was called at the hour of adjournment a number of ministers and elders, whose names are given, "were found absent without permission." We do not wish to arraign the honorable and good Synod for any acts of impropriety or partiality, or for indulging in any spirit of misrepresentation, but we simply wish to state a few deductions and ask a few questions which, we think, are not altogether out of place in connection with this matter. It is true, the subject seems so light and of so little importance, that men whose minds are given altogether to matters of weightier consideration, may deem it unworthy of notice, but not all minds are alike great, or so great, as to overlook altogether the small affairs of life; and it is well, no doubt, that there are some persons who will notice even "little things," for if this would not be the case, it is possible that "the little foxes spoil the vines."

1. We desire to ask whether any minister is inexcusably absent without permission, and whether it is in strict accordance with Christian justice to publish him so to the world, who suddenly takes ill on the floor of Synod, leaves the church accordingly, goes home the following day before the hour of convening has arrived, but asks of several ministerial brethren the favor of presenting his case, and they doing so, Synod bluntly refuses to hear them or take a vote upon the subject?

2. Is it right at any time, or under any circumstances, if a minister desires leave of absence, for Synod to positively refuse *hearing* the case or taking a vote upon it, but then, without having given the matter the least consideration, and without having passed any decision upon the merits or demerits of the case, when honestly and fairly brought before it, to publish in the Minutes of Synod, "found absent without permission?" If, in such case, after hearing the reasons and considering them invalid, Synod should decide negatively, and the applicant nevertheless withdraws, *then* he leaves without permission, *but only then.* We are willing to admit that any one leaving Synod without asking for permission may properly be so published, in accordance with established usages, but by no manner of means is it right to do so if he presents his reasons, and Synod *refuses* to hear them or to pass a vote upon them.

3. If Synod, when respectfully asked to excuse a minister, refuses to hear him, but refers him and his application to his Classis, has it (Synod) a right to publish him "found absent without permission" before the Classis, to which tribunal it referred him, has passed judgment upon the case? His reasons may be of the best possible kind, Classis may cheerfully excuse him, and if so, then certainly he was *not* "found absent without permission." We ask under what form of notions or Christian rectitude, or according to what rules of Christian courtesy or charity can Synod do and say so? Synod has a right and much reason to refer all such cases to the Classes to which the respective applicants belong, but why, then, not so mention the fact in the published minutes instead of saying, *found absent without permission?*

4. It was decided, if we mistake not, a few years ago, at the Synod of York, that all ministers who are not present at the opening, but who arrive at any time during the sessions, shall be referred to their respective Classes to answer for their late arrival. Now, we wish again to ask, if a minister who arrives the second or third day after the opening of Synod is referred to his Classis for excuse, and is, therefore, *not* published in the Acts and Proceedings of Synod as "found absent without permission," why shall he who is present for a number of days and absent the last day or two, be published as such, when he, like the former, has been referred to his Classis for excuse? We cannot possibly discover a difference between these two cases, except that the one comes late and the other leaves early, but if the one is so published, why then, according to the same rule and every dictate of right, is not the other one also? Why is judgment reserved in the one case until Classis has acted, and not also in the other?

5. Synod meeting in General Convention, all ministers within its bounds are regular and standing members thereof, subject to its authority and amenable to its government and laws. At every annual meeting a number from each Classis are absent who never ask for an excuse, nor are they called upon to give any reasons therefor. Now we should be pleased to know if Synod wishes to carry out rules of strict consistency and impartiality, why are *they* not published as found absent without excuse? We consider it would have as good and even more reason to do so than with others, who are dutifully present a part of the time, and who, when conscientiously asking for leave of absence, the application is treated as a matter of sport.

We do not believe that it is often the case that a faithful and conscientious minister will remain absent from or leave Synod, unless he has a justifiable reason therefor. And to publish one as "absent without permission" is for the most part an unfair statement of facts. And to say that Synod has *found* one absent, in such way, is to imply that his case was taken into fair and proper consideration—that judgment was passed upon his case—and that he withdrew disorderly and arbitrarily. Certainly, no man is *found* guilty before he is properly heard and tried. For our part, we think that, in a dignified body of Christian men, the publication of a few absentees is always a matter of questionable propriety.

Little as this question may seem to some, and regarded by many as a subject unworthy of serious consideration, it bears with it its own peculiar significance nevertheless. There are ministers among us who ever aim to discharge their duties faithfully—who are loyally and intensely devoted to the Church—who labor year in and year out with sacrificial zeal in the Master's cause, and who, though for various good reasons, may not be inclined or capable of taking much active part in the proceedings of Synod, yet are doing a work for Christ and the Church which should not be despised. And for such men to be treated slightingly and inconsiderately, and published to the world by Synod as though they were guilty of lawless and disorderly conduct, may be all fair, and in harmony with the idea of Christian charity as some people construe it, but it gives a wound to some sensitive hearts, which pains severely, and which requires a long while to heal.

ALPHA.

ALMANACS FOR 1880.

A small supply of the English Almanac still on hand. Please send for them. Prices as follows:

12 copies,	$0.60
50 "	2.35
100 "	4.50

When sent by mail, ten cents per dozen must be added for postage.

Married.

On March 1st, by Rev. G. W. Roth, Mr. John De Roach of Upper Blacks Eddy, to Miss Emma Zimmerman of Erwinna, Bucks Co., Pa.

On the 12th of Feb., in New Berlin, Pa., by the Rev. S. Sidney Kohler, Mr. J. C. Bowersox to Miss Sarah Young, both of Middleburg, Pa.

On the 12th of Feb. in New Berlin, Pa., by the same, William, son of Rev. A. B. Caspar to Miss E. V. Bause, both of New Berlin, Pa.

Feb. 10th, 1880, at the Reformed parsonage Schellsburg, Pa., by Rev. H. S. Garner, Mr. Solomon Felton to Miss Lucinda Deaner, both of the vicinity of New Baltimore, Somerset Co., Pa.

On the 26th of Feb., 1880, at the bride's home, by the same, Mr. Samuel W. Bittner to Miss Annie S. Corley, both of New Buena Vista, Bedford Co., Pa.

On the 21st of February, 1880, by the Rev. S. A. Leinbach, at Coplay, Mr. George Esky to Miss Ellie Grubb, both of Hockendauqua.

At the same time, by the same, Mr. Edward Brown to Miss Magdalena Rhoads, both of Whitehall, Lehigh Co., Pa.

Jany. 29th, by Rev. M. Peters, Peter Lesher of Frackville, Schuylkill Co., Pa., to Sallie E. Meinder of Hamburg, Pa.

Feb. 1st, by the same, at the residence of the bride's parents, B. Franklin Bean to Nevada Sunday, both of Hamburg, Pa.

Feb. 9th, by the same, Obadiah B. Dorward to Alice J. Kline, both of Hamburg, Pa.

Feb. 26th, by the same, at the residence of the bride's parents, W. Wm. Appel to Agnes L. Lenhart, both of Hamburg, Pa.

Obituaries.

DIED.—In Cromwell Township, Huntingdon Co., Pa., Jacob R. Isenberg, aged 29 years, 4 months, 9 days.

DIED.—In Fulton Co., Pa., on the 13th of Feb., 1880, Nathan Dimick, aged 62 years, 1 month, 27 days.

The deceased was born in Bavaria, Germany. In 1842 he emigrated to the United States, and settled in Franklin Co., Pa. He was married to Catherine Mosser in 1856, who, with seven children, is left to mourn his loss.

He was reared in the faith of the Roman Catholic Church, but about seventeen years ago he renounced said faith, and was received into the Reformed Church, by the Rev. I. G. Brown. For seven years he was a deacon in the McConnellsburg congregation. He was a quiet, unassuming man. His sickness he bore with much patience, and as he saw the end of his earthly career approaching, he calmly looked up to his Saviour, saying: Jesus is my best friend.

R. A. J.

DIED.—On the 3d of November, 1879, at his late residence near Lovettsville, Va., Mr. John W. Wenner, in the 64th year of his age.

The deceased was a son of the late William Wenner, Sr., deceased. He was baptized in his infancy, and by his pious parents trained up in the nurture and admonition of the Lord. On the 13th of May, 1843, he became a confirmed member of the Reformed church at Lovettsville, then under the pastoral care of Rev. G. W. Williard. From this time onward he walked worthy of his high calling. He was regular in his attendance upon the stated means of grace as long as he was able.

The last three years of his life were years of great bodily affliction; keeping him from the house of God; but these afflictions he bore with that patience, which worketh experience and hope. In his death the congregation of which he was a member has sustained a loss, but we believe that their loss is his gain. ***

DIED.—In Coplay, Pa., Feb. 22d, 1880, Dr. V. G. F. Huebener, aged 37 years, 8 months and 4 days.

Dr. Huebener was regarded as one of the best citizens of our town. We express but the general sentiment when we say, that in the death of such men, the entire community are sufferers. He was devoted to his profession, and was eminently successful as a healer of the body. It may not be saying too much, when we say, that he has fallen a martyr to his profession. A more faithful physician we have never known. Although an invalid for a much longer period of time than even his intimate friends knew, he would not lay off the harness, and seek that rest which his aching body so much needed, but preferred to die whilst engaged in the faithful performance of his duties.

Dr. Huebener was a Christian physician. In early infancy he was engrafted into Christ, and in riper years confirmed a member of the Reformed Church. How sweet and satisfying a comfort to his aged mother and all the bereaved of this family is the reflection that he was a believer in Jesus, the great Physician of souls. On more than one occasion did he speak to his pastor of his unfaltering faith in Christ and his firm trust in Him. Though one of the busiest of men—working often day and night—he seldom missed the services of the sanctuary, and, when in attendance, he always joined in the worship, and devoutly listened to the truths proclaimed by the minister of Christ. As father of the family he daily read the Gospel lesson and prayer in the presence of the family.

How we all will miss this genial and Christian gentleman! But we sorrow not as those who have no hope. We believe that sudden death was to him sudden glory. Said one of the ministers present at his funeral: He was one of the finest men I ever knew.

His funeral sermon was preached by his pastor to an overcrowded house at Coplay; after which his remains were conveyed to Bethlehem, where the Rev. I. K. Loos preached a very consolatory sermon. Revs. Dubbs and Schindel were also present, and assisted in the solemn service. His body was deposited by the side of his wife, who had preceded him to the eternal world. May God in His mercy comfort and cheer the bereaved family; may He especially keep and shelter under His wings of love the dear son of the deceased—who now is left a lonely orphan. May he be befriended by all, and pass safely and pleasantly through this life, and in death join those who are now enjoying the peace of heaven! May the sudden death of our friend teach us anew:

"That our days are as the grass
Or like the morning flow'r,
If one sharp blast sweep o'er the field
It withers in an hour." S. A. L.

DIED.—Near New Bloomfield, Perry Co., Pa., Feb. 21st, 1880, Mrs. Margaret A., widow of Capt. John McKeehan, aged 70 years, 3 months and 22 days.

Mother McKeehan survived her husband but a little more than a year. She was an active, zealous and devoted Christian. Baptized in infancy by one of the Helfensteins, and confirmed when a young woman by Rev. Jacob Sebol', her Christian life unfolded itself according to the order of the Reformed Church. There was nothing spasmodical in it. It followed a law of growth, just as all true life does. She had her conflicts, but also her triumphs. She was not only instrumental in training her family of three sons and seven daughters in the same pathway of grace and obedience, but also in winning her husband from the world, and consecrating him to the service of the Lord.

Her work in this respect is highly commendable. Residing on the confines of a county town, exposed to the many temptations which this location presented, it is almost a miracle that some wayward son or daughter did not embitter her declining years. But God blessed her faithful, firm, persevering and prayerful endeavors, to such an extent, that something of her own faithfulness and love for the Church of Christ was impressed on the hearts of all her children. One of her sons is preaching the Gospel in Hot Springs, Arkansas, and the others are just as earnest and faithful in the service of their Master. All rise up and call her blessed.

Her unusually good constitution gave way a little over a year ago. While waiting on the helplessness of her suffering husband, she was suddenly attacked by apoplexy; but in a few hours she recovered her consciousness, and, in a short time, in some degree, her accustomed health and strength. Yet she felt that a second attack was imminent; and the past year was a period of waiting for the coming of her Lord. On Friday morning she attended on divine service in the church at Bloomfield; at midnight she was stricken down, but in a few hours rallied, and gave the hope of a speedy restoration. Between four and five o'clock, P. M. on Saturday, her pastor and her son, Elder F. M. McKeehan, and other relatives and friends, surrounded her bedside to console her.

She was weak but not in any immediate danger of death, as we supposed. A Psalm was read and a prayer offered, and a few words of comfort spoken to her. When asked if she had a desire to commune on the coming Lord's day, she gave a decided affirmation. The pastor and elder visited some other families, and at seven P. M., repaired again to the church to engage in divine services, but before the services were opened, a messenger summoned the relatives present in haste to her bedside. They hastened, but a second one, meeting them on the way, announced her departure to the spirit land. She took a drink from the hand of one of her loving daughters, laid down her head and fell asleep. But a few hours before she rejoiced, that two of her grand-daughters had been confirmed in the faith into which they were baptized in childhood; and hoped to commune with them on Sunday.

Now her body is cold in death and her spirit in the arms of her Saviour. Her funeral took place on Tuesday morning, when one of her former pastors, Rev. S. Kuhn, at our request, preached a very appropriate sermon from 1 Cor. 15: 35, and afterwards her remains were consigned with appropriate services to their last resting place in the God's acre adjoining the church. We mourn not, but pray—

"Come to us, Saviour! in our lone dejection,
Speak calmly to our wild and helpless grief,
Bringing the hopes and thoughts of resurrection,
Bring us the comfort of a true belief.

Come! with that human voice that breaks in weeping,
Come! with that awful tenderness Divine,
Come! tell us that they are not dead but sleeping,
But gone before to Thee, for they are Thine."

PASTOR.

DIED.—Fell asleep in Jesus Christ, at the home of his parents, on East Main Street, Mechanicsburg, Pa., on Thursday morning, the 4th inst., after a brief illness of scarlet fever, George Washington, youngest son of George W. and Lib. Titzel, aged 5 years, 11 months and 23 days.

"Georgie," as he was familiarly called at home and in the Sunday school, was a precocious child. Bright beyond his years, with a sweet and loving nature, he was the centre of attraction in his father's home, a real sunbeam of joy, lighting up with his presence the family circle, and gladdening all who came in contact with his sunny life. Now, that the angel of death has swooped down upon this bright and happy home, and borne off to the realm of glory this darling child, darkness and sorrow enshroud the hearthstone. The body of the dear child rests in the "Valley so low"—rests under the shadow of the "Old Stone Church,' where for nearly a century his forefathers worshipped, but his redeemed and liberated soul has ascended the "golden stairs" to join Davie and Fannie and the other sainted ones in the land in which there is no curse.

"O dear ones there,
Whose voices, hushed have left our pathway lonely,
We come, ere long, your blessed home to share;
We take the Guiding Hand—we trust it only—
Seeing by faith, beyond this clouded air,
That land so fair!"

PASTOR.

Acknowledgments.

SYNOD OF THE POTOMAC.

BENEFICIARY EDUCATION.

Receipts during February.

From the Reformed church of Upton, communion collection, per Rev. I. G. Brown, pastor, $5.84.
Mercersburg, Pa., } WM. M. DEATRICK,
March 1st, 1880. } Treas. Board of Education.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Received from Rev A J G Dubbs, Allentown,	$12 00
A friend, St John's Ch, Allentown, Rev S G Wagner,	5 00
Rev A L Dechant, collection in charge,	52.00
Female Benevolent Society, Tiffin, Ohio, H Rust, D D,	10 00
Swatara charge, Rev A R Bartholomew,	5 00
Miss Melvina Schreiber, Allentown, as per her last Will and Testament, Rev A J G Dubbs,	95 00
Elder W T Albert, Pueblo, Colorado,	3 00
Charity Box of the Home,	90

D. B. ALBRIGHT, Supt.

HOME MISSIONS.

Rec'd per Rev S R Fisher, of J Kennedy, Madison, Cal, for Home Missions $10.00

W. H. SEIBERT, *Treas.*

THE MARKETS.

Philadelphia, March 6th, 1880.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$ 4.75@5.10
	" Extra Family	6 50@6 87
	" Fancy	7.50@8.50
	Rye	5 00@5.50
	Corn meal	2.45@3.12½
	Buckwheat meal per 100lbs	1.60@2 00
GRAIN.	Wheat, White	1.44@1.45
	" Red	1.45½@1.48½
	Rye	91@ 93
	Corn, Yellow	56@56½
	" White	55@ 56
	Oats	45@47
	Barley two rowed	65@73
	Barley Malt, two rowed	8(@10
GROCERIES.	Sugar, Cuba	7½@7¾
	" Refined cut loaf	9½@10
	" " crushed	9½@10
	" " powdered	9½@9¾
	" " granulated	9½@10
	" " A	9½@9¾
	Coffee, Rio, gold	11½@11¾
	" Maracaibo, gold	16½@18
	" Laguayra, gold	15½@17
	" Java, gold	23@24½
PROVISIONS.	Mess Pork	13.00@13 25
	Dried Beef	12@13
	Sugar cured Hams	9½@10½
	Lard	7@7⅝
	Butter, Roll extra	24@25
	" Roll Common	14@16
	" Prints, extra	30@35
	" " Common	22@26
	" Grease	6@7
	Eggs	13½@14
SEEDS.	Clover, per 100lbs	7 00@7.25
	Timothy, per bushel	3.25@3.35
	Flax " "	1.60@1.65
PLASTER.	White	3.00@3.25
	Blue	2.50@3.05

Youth's Department.

TO-MORROW.

"To-morrow never comes!"
Said my little child one day.
"*To-morrow* is so long to wait,
So very far away."

"*To-morrow* never comes!"
I've thought it o'er and o'er,
To-day is all that we can claim,
We must not look for more.

"*To-morrow* never comes!"
Although, before our face,
The shadow of another day
Is always on our race.

But when we try to overtake,
We find the shadows flown,
And then it is *to-day* again
And our *to-morrow's* gone.

We have a little space
Dealt out, in which we may
Do all our work for God and heaven,
And that is called *to-day*.

O! why then should I wait
For time which may not be?
To-day will come again in turn,
But may not come to me.

Lord! make me strong and wise;
And make me not delay
To do the work Thou sendest me,
While it is yet *to-day*.

—*Christian at Work.*

HAL AND HIS SISTER ALICE.

"Well, my man, what can I do for you to-day?"

The question was asked in a kindly tone by an old gentleman looking through a pair of gold rimmed spectacles at a young boy on a narrow cot bedstead in a hospital ward.

The boy looked up, saying sadly—

"I reckon there ain't nothin' to be done now."

"Is it so bad as that?"

"Doctor says I can't get well."

"Wouldn't you like me to send for some of your friends?"

"There ain't no one but my sister Alice, and I reckon she don't want to come."

"Why, don't she care for you?"

"Yes; but I struck her yesterday."

"Struck her! I am sorry to hear that."

"Yes, and I was sorry after I did it, for I never did that before; but I didn't tell her so. And when I went out and got my papers, I jumped for a car, and slipped—and here I am; and the doctor says I am going to die. I reckon I've always been pretty bad, and that I'll never see Alice when she dies; for she's good and kind, and she won't go where I'm going. You see I smoke, and swear, and go with bad boys; but she don't. You don't happen to be a minister, do you?"

"No. Would you like to see and talk to one?"

"I reckon it's too late for that. But I want some one to be kind to Alice, and some one that's good. I reckon you look so. Would you mind going and telling her all about it after I'm gone? And tell her I'm sorry I hit her, and I'd never hit her again, if I wasn't going to die."

"Suppose I go and find her now," said the old gentleman. "She may be wondering where you are. Wouldn't you like to see her?"

"Reckon I would! and you may go if you like."

After receiving directions for finding Alice, the old gentleman left; and the invalid boy closed his eyes wearily, only to open them suddenly on feeling a light touch on his cheek. It was the kiss of a little girl.

"You see I brought her sooner than you thought I would," said the old gentleman with a smile; "but I found her just outside your door."

"Tom Brady told me all about it," said the girl, "and I came last night, but they wouldn't let me in. Won't you soon be well enough to come home again? It was awful lonesome last night; and Mrs. Brady was cross because you got hurt, and she was afraid she would lose her rent. Don't you believe they'd let me stay here with you till you get well? I've got a whole dollar that I've saved, and I won't eat much!"

The poor boy, failing to swallow a sob, turned his head, that his sister might not see his distress; but she put down the basket she had brought on her arm, and leaning over him, with the tears in her eyes, said, kindly, "Does it hurt very, very much, Hal?"

"It doesn't seem to hurt at all," said the boy; "but the doctor says I'm going to die."

Alice sprang up, and looked wildly at the old gentleman, as if in hopes he might contradict the boy, but he only answered her by rubbing his spectacles, and lowering his eyes. "O Hal!" she cried, throwing her arms around the boy, "I love you so!" Then she wept convulsively for a moment; when she controlled herself sufficiently to ask the old gentleman if he did not think the doctor could do something to make him well.

"I'm afraid not, my dear. But he is in the hands of a good God, and you can ask Him to let him stay as long as possible."

"Hal," said the child, "won't you let me go and ask the minister to come and pray to God to let you live a little longer?"

"I reckon if you pray like you do some nights when I'm in bed, and you think I'm asleep, it'll do."

"But I don't know much except, 'Now I lay me,' and 'Our Father.'"

"Say 'Our Father,' like you do at home, with something else at the end."

With a tearful face the child kneeled down, regardless of her surroundings, and with folded hands and closed eyes, repeated simply and touchingly that beautiful prayer first used by our Saviour; then she added sweetly, "Dear, good Lord, I don't know how to ask you hard and strong like a minister; but I want you to let my dear brother live. It's so lonely when he's away; and I guess if he dies, I'd like you to let me die too; for there won't be any one to take care of me and love me when he's gone. Amen."

The old gentleman had occasion to put his handkerchief to his eyes more than once during the child's prayer; but he kept close watch of the boy, who, when it was over, turned sadly to his sister, and said—

"Reckon you don't know that I am sorry for what I did yesterday."

"O Hal!" said the girl, coloring, "I knew you were sorry for that right afterwards. But," lifting up the basket, as if to turn his thoughts from herself, "see what I brought you! I took some money I had saved, and brought it all cooked, because I knew you would like it so much."

"Bully for you," said Hal, raising himself suddenly; but as suddenly did he fall back again, while the expression of his face changed to one of intense suffering, and became deadly pale.

As soon as he was able to speak, the old gentleman questioned him closely as to the nature of his sufferings; and when he had described them, he said, with a smile, "If I'd been a girl, I reckon I'd have screamed when it struck me so quickly; but you see I couldn't do it well, because I'm a boy."

"Humph," murmured the old gentleman as he turned away. "I think he has the right kind of stuff in him if he could be managed well. Hope it's all right now."

When he returned, Alice was holding her brother's hands in her own, and they were in earnest conversation; but he had brought a physician with him, and they were disturbed to give way to a second and minute examination of the injured boy. Poor Alice, forgotten by those about her, stood a little apart, the tears running down her face as she saw the suffering on her brother's.

When the physician turned to go he nodded to the old gentleman, and said, "It's all right."

Whereupon the old gentleman went to Alice and whispered something to her ear.

She ran to her brother, and opening her eyes wide, said joyfully, "O Hal! he says you are going to get well after all. Isn't that splendid! and don't you think God is very good? I guess we'd better thank Him right away for it."

As simply as she had asked for his life, she now gave thanks for it.

"Dear good Lord, you can look right down in our hearts, and see how glad we are, and how much we want to thank you for letting Hal live. Please let him get well right soon. Amen."

The old gentleman, too, gave thanks before retiring that night. It was the first time for years that he had attempted to approach the mercy seat, but it was by no means the last.

He had been unaccountably attracted by the boy when he saw him fall, and followed him to the hospital. He was not in the habit of doing such things; but he went the next morning to see him, and it proved one of the greatest blessings of his life. He spent the most of his time for weeks at the hospital, until Hal was able to be moved. He suffered very much at times, but displayed a great deal of patience and courage through it all. He would always be slightly lame, the doctor said; but Alice seemed more distressed over that than Hal did himself; though, when she first saw him use his crutches, she had a bright smile on her face, lest he should feel sad.

The old gentleman took them both away from their old associates, and gave them a home where they would find comfort and happiness. They both looked up to him with reverence and gratitude as their benefactor. And he—yes, he considered them his benefactors; for through them he had been led back to the throne of grace, where alone he could find happiness for the future.

As for Hal, he loved his sister with a strong, unchanging love that never varied, and the two simple childish prayers she had offered at his bedside became the sweetest memories of his life.

"I wonder you didn't hate me," he would say. "But, oh, suppose you hadn't come!"—*Well Spring.*

NOT MINE.

During the Seven Years' War in Germany, a captain of cavalry was commanded to go foraging. In a secluded valley, where nothing could be seen save woods, he perceived, at the door of an humble cabin, an aged farmer with white beard.

"My father," said the officer, "show me a field where I can forage my horses."

"Directly," said the farmer, and placing himself at their head, re-crossed the valley. After a quarter of an hour's march they found a beautiful field of barley.

"This is what I want," said the captain.

"Wait a moment," said his conductor, "you shall be satisfied."

They continued to march, and arrived, about a quarter of a mile further at another field of barley. The troops immediately dismounted, reaped the grain, placed it upon their horses and remounted. The cavalry officer then said to his guide:

"My father, you have made us go too far unnecessarily, the first field was better than this."

"That is very true, sir," replied the old man, "but it was not mine."—*From the German.*

THE NIGHTINGALE.

One of the most celebrated of songbirds is the nightingale, or night-singer. It is a migratory bird. Do you know what this is? It is a bird that visits its northern home early in the spring, and quits it for the South early in the autumn. It migrates.

This famous bird is common in nearly all parts of Europe. It haunts woods, thickets and gardens. It migrates into Egyyt and Syria. It has been seen among the willows of Jordan and the olive-trees of Judea. In no part of Europe is it more common than in Spain or Italy; but even in these southern regions the bird is migratory.

The nightingale is shy in its habits. Its nest is placed low, and hidden from view. Its eggs, five in number, are of an olive brown. Its food consists of insects. In color it is brown with a reddish tinge on the back and tail.

As a songster the bird is unsurpassed. Though its notes are heard at intervals during the day, they are poured forth in their greatest perfection on quiet evenings, an hour or two after sunset; and when the moon is nearly full, and the weather is serene, the melodious song of the nightingale may be heard at midnight.

The late Bishop Stanley, of England, gives an account of one that he raised from the nest. It was kept in a cage two years; then the cage was hung open at the door, and the bird was allowed to go out.

At first it returned regularly every evening. As the season advanced, it sometimes stayed out all night in the garden; but if called by some one whose voice it knew, it would return and feed from his hand. In the autumn, as the evenings got cool, it returned to its cage again before nightfall. It was taken as usual into the house, and was kept there for the winter. This is a curious instance of the force of habit overcoming the instinct of a bird.—*The Nursery.*

THE CORN AND LILIES.

Said the Corn to the Lilies,
"Press not near my feet.
You are only idlers,
Neither corn nor wheat.
Does one earn a living
Just by being sweet?"

Naught answered the Lilies,
Neither yea nor nay,
Only they grew sweeter
All the livelong day,
And at last the Teacher
Chanced to come that way.

While His tired disciples
Rested at His feet,
And the proud Corn rustled
Bidding them to eat,
"Children," said the Teacher,
"The life is more than meat.

"Consider the Lilies,
How beautiful they grow!
Never king had such glory,
Yet no toil they know."
O happy were the Lilies
That He loved them so.

—*Sunday Afternoon.*

WILD BOARS.

The wild boar is one of the most dangerous of beasts. Although it belongs to the same great family as the lazy, good-natured pig that lies in utter contentment in the farmer's pen, it is an altogether different creature, and few animals are so difficult to hunt.

In appearance it has the same general characteristics as domestic swine, with the difference that it is larger, covered with coarser bristles, has fiery, glowing eyes, and is armed with two terrible tusks, sometimes ten inches long, with which it can inflict dangerous wounds.

Formerly wild boars roamed in great numbers through the forests of Great Britain, but for many years they have been extinct in that country. They are still found in some parts of France and Spain, and are very numerous in Germany and the wild jungles of India. They are also found in Poland, Southern Russia, and Africa. Du Chaillu, the African traveler, mentions encountering a hideous red-haired wild hog in the wondrous equatorial forests of the "dark continent." Notwithstanding its size it was tremendously savage, and very agile, jumping and running like a cat.

Wild hogs are gregarious, and are found in herds. They are fond of living near water, in which they like to roll and wallow; indeed, a bath appears almost indispensable to them, as they will sometimes travel miles to obtain it. Their food consists of roots, nuts, and all kinds of fruits and grains. In Egypt and India they do much injury to the vast tracts of sugar-cane, the thick growth affording them excellent hiding-places and shelter against attack.

It is said that wild hogs will not attack a man unless hunted or enraged; but as they are not only daring, but also very cautious and watchful, they suspect the least approach to be offensive, and proceed to defend themselves.

The sow guards her little ones with great care, and becomes wild with fury if they are touched. She will run with great speed if she hears them call, and few hunters have succeeded in capturing young specimens without first killing the parent. A man once riding through a forest in Germany came upon two little wild pigs which had strayed into the pathway. Delighted with his prize, he rolled the piggies in his horse-blanket, sprang to his saddle, and hastened on his road. But the smothered squealing of her babies reached the ears of the mother, and the man soon heard a loud grunting. On turning round he saw a furious sow, with gleaming eyes, coming after him at full speed. Being unarmed, he was compelled to fling the little pigs on the ground, and ride for his life.

The wolf, the lynx, and even the sly fox are terrible enemies of wild hogs, for with patience and cunning watchfulness, they often succeed in making off with very young pigs, which form a most savory repast.

Wild-boar hunting has been held for ages as a royal sport, and in former times no banquet was considered perfect unless the table was graced by a boar's head. Kings and emperors rode to the hunt in those days with numerous followers and huntsmen, all armed with the cross-bow and boar-spear, in search of this royal game. At present wild-boar hunting is carried on to some extent in Germany; but in India it is a favorite sport, as the boar of that country is the largest and fiercest of any in the world, not fearing even the tiger, its savage companion of the jungles. Stories are told of dead boars and tigers being found together, each bearing the marks of a terrible and evenly-balanced fight.

In India boars are hunted on horseback, the chief weapon being a spear with a stout two-edged blade. A horse must be thoroughly trained to this sport, and must possess great fleetness of foot, as the boar is a very rapid runner. The time chosen for the hunt is at daybreak, as the boar has probably been eating sugar-cane or other food all night, and is sleepy and heavy in the morning, and less capable of a long run. Savage and powerful dogs are used in the chase, which often prove serviceable in bringing the beast to bay. For dogs the boar has a most violent hatred, and will rush at them blindly often, with its superior strength and formidable tusks overpowering them, unless the hunter be near to use a spear or send a bullet through its heart.

In this country the hog was unknown originally in a natural condition, having been introduced by settlers from the Old World; and the wild boar in our Western and Southern States, and in Canada, is merely the domestic animal relapsed into a primitive state of wild ferocity.—*Harper's Young People.*

Pleasantries.

Paper is now used for car wheels. It has been used for tracts for a long time.

It is very easy for a man to breakfast in bed if he will be satisfied with a few rolls and a turnover.

A German writes home to his friends that in America thieves are so scarce that rewards are off red for them.

Said one of society's smart ornaments to a lady friend: "This is a leap year, and I suppose you'll be asking some one to marry you?" "O no," was the reply, "my finances won't permit me to support a husband."

A hen always kicks backward after laying an egg. A Bridgeport Yankee is reported to have turned this fact to account in inventing a device to prevent the sale of stale eggs. When the hen kicks she hits an electric disk, to which is attached a rubber stamp, and the apparatus stamps the date on each egg.

"My children," began Mr. Blifkins as his family gathered around the breakfast-table at his residence, "we should remember as we sit here surrounded by plenty that one hundred and two years ago to day George Birthington was passing his washday—I mean George Worthington was washing his birthday—of course, what I intend to say is, Warge Joshington was boshing his washday. Hang it!" exclaimed Mr. Blifkins excitedly, "I want you to understand that the immortal father of this country, Gorge Goshington, was starving at Valley Forge."

Religious Intelligence.

Home.

The Roman Catholic population of Switzerland is 1,023,430 souls. The clergy consist of 2,313 secular and 378 regular priests.

Dr. Dana, of St. Paul, Minn., says that a large percentage of the Congregationalists who go West are lost to the denomination.

There are about 60,000 Mennonites in America. They have 500 meeting houses, one-eighth of that number being in Canada. They abstain from taking the oath, do not inflict punishment, do not accept public office, and never go to law. They are nearly all farmers.

The Freedmen's Aid Society (Methodist) in its several schools and colleges taught last year 2,510 pupils, of whom 453 were in the Biblical, 20 in the law, 60 in the medical and 1,020 in the normal classes. It has disbursed in twelve years $790,218. Its receipts last year were $74,693.

The New York Methodist Book Concern has a net capital of $1,080,568. The net profits for the year were $71,155. The sales of publications amounted to $825,634, against $912,726 the previous year. The Western Book Concern, at Cincinnati, has a net capital of $474,178, the profits for the year being $27,807. The sales fell off $85,873 from the previous year.

The Mormons have been exploring to find some new country where they can settle and not be molested in their polygamy. They sent Elder Matcher to Mexico to arrange for an exodus into that country, but a dispatch from the city of Mexico states that his mission has proved a failure. The Mexican government will protect them in their worship, but not in their polygamy.

Professor Christlieb furnished the recent Evangelical Alliance at Basle with a paper embodying many interesting facts concerning foreign missions. He states that there are seventy missionary societies. Of these there are twenty-seven in Great Britain, eighteen in America, nine in Germany. The enrolled converts from heathenism amount to 1,650,000, a larger number having been brought from idolatry in 1878 than the whole number of Christian adherents on missionary fields at the beginning of the century. The ordained missionaries from Christian lands number 2,500, and the native preachers and catechists, 23,000. The income of Protestant missionary societies is placed at about $5,762,000, of which one-half comes from Great Britain. A Christian literature has been given in more than seventy barbarous languages, and 600,000 scholars are in mission schools.

Dr. Ellis says: "Of the 280,000 Indians now found in this country, our Government is under treaty stipulations with 180,000. To these are pledged 92 reservations with 170,000 square miles. While now and then an Indian has roamed outside his allotted territory, there is not one of the whole 92 reservations upon which white men have not encroached. Our Government ought to require of each tribe the immediate breaking up of its tribal relations, partition off its land into lots held in severalty, provide agricultural and mechanical tools, and then tell them they must work for their living. Hon. A. C. Barstow, of the Indian Commission, believes the Indians in our country to-day are more numerous than they were in the early days, and constantly on the increase. After gold was found in Idaho and Washington Territory, a new treaty was made which took away nine-tenths of their land. Their chief, Joseph, the son of a Christian Indian, tore up his father's Testament, saying, if that was the white man's religion, he wanted no more of it. This is a sad effect of our unchristian treatment of the red man.

Mormonism is not a dead institution. It is a thing of the present, as well as the past, and is stronger to-day than ever before. There are 109,000 Mormons in Utah. Of these, 33,000 are under eight years of age. All above this age are members of the "Church of Latter Day Saints." Of these 76,000 members, 23,000 are officers; so that there are two officers out of every five men. The Territory of Utah is divided into about twenty "stakes," or districts, Salt Lake City being the central stake. These stakes are again divided into wards. There are 231 wards in the Territory, twenty-one of which are in Salt Lake City. Over each ward are placed a bishop and two counsellors, and under them are deacons and teachers. It is the duty of these deacons and teachers to visit those who live in their respective wards, the wards being portioned off in districts for their convenience. Thus the control of the Mormon hierarchy over every member is complete. A telegraph runs from the Endowment house, in Salt Lake City, through all the principal wards, passing through the houses of the bishops, and operated by members of their families. The net proceeds of the tithing, for the year ending April, 1879, were $493,000. Prof. J. M. Coyner, principal of the Salt Lake Collegiate Institute, in an interesting pamphlet entitled "Letters on Mormonism," states that the income of the Church from the tithing is about $1,000,000. All this money passes into the hands of the officers, and no report of it is ever rendered to the people.—*Chicago Advance.*

Abroad.

The English Congregationalists have 170 churches and 156 ministers in active work in the Australian colonies and New Zealand.

A recent census in Switzerland, taken to ascertain how many religious orders there are in the Republic, shows that there are none in the cantons of Berne, Zurich, Basle, Thurgovia, Neuchatel, Geneva, Schaffhausen, and Vaud. There are Benedictines, Capuchins, Franciscans, Augustines, and Cistercians in other cantons, while the orders for women are more numerous.

According to the Cologne *Gazette* the Papal archives have been recently enriched by some inestimable treasures. Among other matters, these newly acquired documents consist of autograph letters from Cardinals Farnese, Sfondrati, Polo, Carlo Borromeo, Pope Pius V., and several dignitaries present at the Council of Trent. The papers throw much light upon ecclesiastical history during the last three centuries. Their acquisition is due to the research and industry of Cardinal Hergenrother.

The Bishop of Lichfield, it may be remembered, declined to accede to the request of the Town Council of Burslem to leave the chapel in the new cemetery unconsecrated, so that Christians of any denomination might hold services there, instead of having to erect a second building. The Town Council still holds out. At Sheerness the chapel and cemetery are unconsecrated, and services are conducted in the former by the dockyard, naval and military chaplains, and the dissenting clergymen, without any hesitancy or jealousy.

A loud voice in behalf of personal abstinence and of Legislative aid in behalf of temperance has been sounded in the ears of the English Church bishops. In a memorial 14,000 of the clergy of the Church of England make the following statement: "We, the undersigned clergy of England, venture respectfully to appeal to your lordships as the only members of our order in Parliament, as such, most earnestly to support measures for the further restriction of the trade in intoxicating liquors in this country. We are convinced, most of us, from an intimacy with the people extending over many years, that their condition can never be greatly improved, whether intellectually, physically, or religiously, so long as intemperance extensively prevails among them, and that intemperance will prevail so long as temptations to it abound on every side."

The Church of the Saviour, Moscow, intended as a memorial and a thank-offering for the deliverance of Russia from the French invasion under Napoleon I., is to be consecrated on the next anniversary of the Czar's consecration, Aug. 26. Its construction was begun in 1833. The height of its dome is 369 feet 6 inches. Nearly two thousand tons of iron or other metal were used in the cupolas and roof. In the gilding about nine hundred and twenty-five pounds of gold were employed. The crosses have been cast in bronze, and are fire-gilt. Within the church are several columns of jasper, each of which cost $13,000. There are in the dome sixteen windows, each 26 feet high, whose bronze frames weigh each 3 tons. The double doors are also of bronze, each half weighing about 2½ tons. The entire cost of this magnificent church has been about $15,000,000.

A Calvinistic Methodist clergyman at Cardiff, the Rev. Cyndyllan Jones, has been preaching in vindication of the adoption by his church of portions of the Established liturgy. The Lord's Prayer, he said, belonged to Dissenters, the Amen was scriptural, and Methodists now cried out "Amen" when and wherever they liked. As for the commandments, they did not imperil nonconformity, and he hoped nonconformity would not imperil the commandments. In the responses "Lord, have mercy on us," there was no principle at stake, and the Litany belonged to all Christendom, each sect excluding that part which it did not like. Dissenters read and preached the utterances of church divines, and why not pray their prayers? Some objected to the reading of prayers, but the use of the Prayer Book in the early Methodist Church was undoubted, and it was to be seen now in every Congregational chapel.

Books and Periodicals.

LITTELL'S LIVING AGE. No. 1864, March 6th, 1880. Contents: The Grand Dukes of Tuscany, *Westminster Review;* Celia: An Idyll. By Mrs. G. W. Godfrey, author of "My Queen." Part II., *Temple Bar;* A White Rajah, *Blackwood's Magazine;* Bush-Life in Queensland. Part III., *Blackwood's Magazine:* How Far is Common Sense Attractive? *Spectator;* The Exiles of Siberia, *Argosy;* Poetry: A Night Watch, Fallen Flowers; Miscellany. Published every Saturday by Littell & Co., Boston.

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" Hagerstown....		8:25		3:25
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NOTES
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This admirable volume, prepared by the **REV. A. C. WHITMER,** for Parents, Teachers and Catechumens, is kept for sale at the **PUBLICATION OFFICE of the REFORMED CHURCH, 907 ARCH ST., PHILADELPHIA.** The price is $1 per single copy, with the usual deduction to those who buy by the dozen, or in large quantities. All orders for the work will be promptly filled.

General News.

DOMESTIC.

Strikes among the workmen seem to be the order of the day in the various manufacturing towns of our land.

On the first of March the interest-bearing debts of the United States amounted to $1,770 212,850; the total debt, including accrued interest, was $2,191,463,874, or $1,195, 112,221, if we deduct the cash in the Treasury.

A large number of Chinese have come East, fearing the outbreaks of the sand-lot orators in San Francisco. It is also said, we do not know upon what authority, that many of the bonanza kings of California, find it quite as safe to be in New York, and have taken up temporary residence there.

No little excitement was caused here last week upon the announcement that a Rev. T. B. Miller and others had a diploma mill on Tenth street, in this city, and were selling certificates to young men, authorizing them to practice medicine. The Methodist Conference, to which these men belong, have the matter in hand, and will deal severely with the accused if they are found guilty.

The Trustees of the State Hospital for the Insane, at Norristown, met last week and permanently organized by electing General Hartranft President, Dr. E. G. Martin, of Allentown, Secretary, and Mr. B. K. Jamison, of this city, Treasurer. By-Laws were adopted, clauses of which provide for the appointment by the Board of a male and a female resident physician, with male and female assistant, steward, matron, engineer and gardener. An Executive Committee, to serve until the 1st of July, was appointed, consisting of Colonel Boyd, of Norristown, S. M., Bines, of this city, and Thomas R. Brown, of Delaware county.

Count de Lesseps, accompanied by Secretary Evarts, called on the President on Saturday afternoon, and had an interview with Mr. Hayes which lasted about an hour. M. de Lesseps explained the features of his canal project, and said "it was not contemplated that it should be under foreign control or under any circumstances interfere with the interests of the United States. He had only looked at the work with the eyes of an engineer. He wanted most of the stock taken in this country—that would be a guarantee that it would not be controlled by foreign influence." The President in reply, said he was glad to see Count de Lesseps, "and that he did not intend to have political objects enter into his proposed work." He thought "it would be of the greatest interest to the American continent if a canal could be built."

There were terrific storms of wind, rain, thunder and lightning, at various points in the West on Thursday night and Friday. In Toledo, Ohio, the wind reached a velocity of seventy-two miles per hour, and great damage was done to property. John Hassell and M. F Doyle, policemen, were killed by the falling of a chimney, and another man was severely injured. In Cleveland, buildings were unroofed and otherwise damaged, and the wire mill of the Cleveland Rolling Mill Company was wrecked. A workman named Julius Brown was killed, and others were injured. In Indianapolis many houses were unroofed, and the Central Avenue Methodist Church was almost demolished. Two or three persons were injured, but no lives were lost. There were violent storms in Louisville, Ky., and Rochester, N. Y., on Thursday night. In Rochester a coffin factory was consumed by lightning.

FOREIGN.

St. Petersburg, March 3.—General Melikoff, chief of the new Supreme Executive Commission, was fired at by a young man with a revolver in the afternoon when alighting from a carriage at his residence in Grand Moskaia street. General Melikoff was not hurt. The culprit was immediately seized by a Cossack. The bullet passed through the back folds of General Melikoff's cloak. The would-be assassin fired when quite close to his intended victim. A second shot was prevented by seizing the man, who proved to be a half-idiot.

A St. Petersburg correspondent writes to the effect that "since the recent explosion at the Winter Palace the dead soldiers have been buried with great honors. A number of the leading generals were present at the religious services. The Emperor himself visited the wounded and has directed that the families of those killed in the explosion shall be provided for. This measure makes the Czar more popular in St. Petersburg than ever. A large number of arrests have been made in the Winter Palace, among them some superior officers. Inquiries made since the attempt show that the greatest carelessness has prevailed in the regulations of the palace life. Over a hundred people, it is found, have been regularly lodged and fed at the palace, although they had not the slightest right to be there. They had no known occupation, and have now been cleared out. The palace is now full of soldiers and is strongly guarded. No person is allowed to pass on the sidewalk or to stop anywhere near. In the cellar of the palace a large wooden box thought to contain dynamite has been found, supposed to have been smuggled into the palace. Nothing else has been discovered."

A special despatch from Madrid is as follows:—Yesterday, in the centre of Madrid, the oratory of the Church of Spirito Sancto was found robbed of its plate, holy vases, pictures, ornaments, and the interior of its popular shrine. The whole was a scene of perfect wreck. The altar and tabernacle had been profaned, and the eucharist cast on the floor by the thieves, who broke open all the poor boxes fixed in the walls. The occurrence has caused much sensation, as the oratory was frequented by many devotees, of all classes of society. The magistrates and police, after taking the declaration, of the venerable rector and the beadle, closed the church, but active investigation has not yet led to the discovery of the criminals, who forced the great door and altar railings in order to commit the robbery. This took place four hours before the animated debate in the Cortes on more acts of brigandage that have taken place in the southern provinces, where villages and churches were attacked The Home Secretary promised to send troops to assist the local police in Ciudad Real.

Madrid, March 6.—In the Congress, yesterday, Premier Canovas del Castillo said that in view of the insurrection it was impossible to effect any further reduction of taxation in Cuba. He congratulated the House on the unanimous determination shown by all parties to retain Cuba under the glorious flag of Spain.

Berlin, March 6.—The German Parliament to-day discussed the bill prolonging the operation of the Socialist law. Count von Eulenburg, Minister of the Interior, said that the Socialists persisted in their organization, hoping the law would be expunged, but now that it was probable that the operation of the law would continue, they openly proclaimed war against the State. This, he said, fully justified the course adopted by the Government. After numerous speeches, the bill was referred to a committee of fourteen.

Constantinople, March 6.—Heart-rending accounts have been received from Armenia. Fifty two persons have already died from starvation in Van alone. Thousands are endeavoring to emigrate to the neighboring Persian provinces, but the roads are covered deep with snow, and many have perished on the journey.

The committee for the distribution of aid among the refugees in Eastern Roumelia reports that, unless fresh funds are provided, it must cease operations in a few days, in which case many persons will perish of hunger.

Philippopolis, March 6.—Four Mussulman villages have been put to flames by order of a Russian—a commander of militia—who declared himself a Slavophile and bound to destroy the Turks. The movement has an insurrectionary character, but the insurgents have already, in a great part, dispersed.

London, March 8.—The Duchess of Marlborough, writing to the Lord Mayor of London, says the distress in Ireland is not yet diminishing, continues to be general, and in some parts increasing.

London, March 8.—The military correspondent of the *Times* says: "It is abundantly evident that the resumption of hostilities in Afghanistan cannot be much longer delayed. The lessons learned around Saarpur will not be disregarded, and we may reasonably expect that the resistance will quickly collapse."

Paris, March 6.—Three hundred amnestied Communists, who arrived at Brest yesterday, landed amid perfect tranquility. There were no demonstrations. A dinner was furnished them last evening by the Paris and Brest Relief Committee The French Senate continued the debate on the Education bill. M. Jules Ferry, Minister of Public Instruction, resuming his speech begun yesterday, said that the educational books of the Jesuits proved that their system was dangerous and hostile to the institutions of the country. M Ferry appealed to the friends of the principles of the French Revolution to rescue the young from the influence of men contemning the ideas of modern society. M. Jules Simon said that from the outset he intended to oppose article 7 of the bill, but it now became a question of defending the very first principles of liberty. The country must know, he said, whether or not freedom should continue to prevail in France. M. Simon will make a long speech on the bill on Monday next. It is rumored that some of the waverers of the Left Centre will agree to clause No. 7 of M. Jules Ferry's Education bill if its application is expressly limited to the Jesuits, and that the Government will agree to this amendment.

Farm and Garden.

The receipts of cattle by rail at the Union stock-yards, Chicago, in the year 1879 were 1,215,732 head against 1,083 068 in the year 1878. Receipts of hogs in 1879 by rail were 6,448,300 against 6,339,654 in 1878.

AN AGRICULTURAL CREED.—The agriculturists of Canada met in convention not long ago, and adopted for themselves the following creed:

We believe that the soil lives to eat, as well as the owner, and ought therefore to be well manured.

We believe in going to the bottom of things, and therefore deep ploughing, and enough of it. All the better if it be a subsoil plough.

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We believe that every farm should own a good farmer.

We believe that the fertilizer of any soil is a spirit of industry, enterprise, and intelligence; without these, lime, gypsum and guano would be of little use.

We believe in good fences, good farm-houses, good orchards, and good children enough to gather the fruit.

"HOLLOW HORN" ail is quite common among cattle in the spring, and is indicated, at first, by a dry nose and loss of appetite. A simple remedy, yet one which is very often effective, is to grasp the hide on the back firmly, and, by pulling it up, loosen it the whole length of the back-bone. Sometimes there will be a cracking, but no harm will be done, and the animal will show signs of improvement surprisingly soon after the operation.—*Exchange.*

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Within a few years so much more care has been taken in the selection of the materials and the workmanship has been so greatly improved, that at the present time the domestic carpets are fully equal in style, appearance and durability, to the imported, except the extraordinary high cost goods, such as Persian, Turkish, and East Indian carpets and rugs that are made by hand.

In point of cost, the domestic Axminsters, Wiltons, Velvets, Brussels, and Ingrains can be sold in the United States for very much less money than the imported of equal quality.

In consequence, scarcely any imported carpets of these varieties are now sold, if we except the remains of old stock imported several years since, and still on hand.

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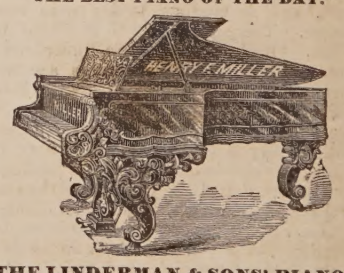

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